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ABSTRACT

The curriculum projects in this collection focus on diverse aspects of China, the most populous nation on the planet. The 16 projects in the collection are: (1) "Proposed Secondary Education Asian Social Studies Course with an Emphasis on China" (Jose Manuel Alvarino); (2) "Education in China: Tradition and Transition" (Sue Babcock); (3) "Chinese Art & Architecture" (Sharon Beachum); (4) "In Pursuit of the Color Green: Chinese Women Artists in Transition" (Jeanne Brubaker); (5) "A Host of Ghosts: Dealing with the Dead in Chinese Culture" (Clifton D. Bryant); (6) "Comparative Economic Systems: China and Japan" (Arifeen M. Daneshyar); (7) "Chinese, Japanese, and American Perspectives as Reflected in Standard High School Texts" (Paul Dickler); (8) "Gender Issues in Transitional China" (Jana Eaton); (9) "A Walking Tour of Stone Village: Capitalism with Chinese Characteristics" (Ted Erskin); (10) "The Changing Role of Women in Chinese Society" (John Hackenburg); (11) "Healing Practices: Writing Chinese Culture(s) on the Body: Confirming Identity, Creating Identity" (Sondra Leftoff); (12) "Unit on Modern China" (Thomas J. MacDonough); (13) "Chinese Women in Transition" (Sally McWilliams); (14) "Minorities, Regional Diversity and National Identity among the Contemporary Chinese" (W. Lawrence Neuman); (15) "China in 1998" (David Philips); and (16) "Traditional Chinese Architecture" (Ted Sawruk). (BT)

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1998 FULBRIGHT-HAYS SUMMER SEMINARS ABROAD PROGRAM

China: Tradition and Transformation

Curriculum Projects

Compiled by the National Committee on U.S.-China Relations on behalf of the United States Department of Education in fulfillment of Fulbright-Hays requirements.

PROPOSED SECONDARY EDUCATION ASIAN SOCIAL STUDIES COURSE WITH AN EMPHASIS ON 中国 (CHINA)

Researched and Compiled by José Manuel Alvariño

Graphics by 楊戰軍

This is a preliminary curriculum framework for an intended Asian Social Studies course for High School and Adult students, emphasizing the geopolitical, historical, and cultural relationship of China with its Asian neighbors. For more than 3,000 years, along with India, China has been the repository of a continuous history. This most populous country in the planet has dramatically influenced western civilization, as well as its Asian neighbors, and continues to do so. A Social Studies course highlighting the Middle Kingdom will offer students an innovative approach with which to understand the past, present, and future realities of Asia.

The main goal of this course is for learners to acquire an intellectual hold of the evolvement of Asian peoples, accentuating China. This can be achieved by examining a recounting of past events and culture of the area. Emphasis is placed on essential political regions, particularly China. Learners should also appraise the role of China, and of this region, from a global perspective, as well as encouraged to develop and internalize a worldview that shows understanding, respect, appreciation, and tolerance towards diverse cultures.

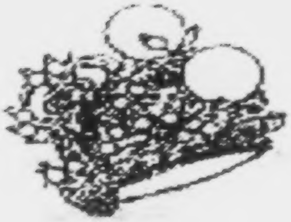
Emphasizing China, the subject matter should include, but not be limited to, the following:

- ✓ Interaction of science and Asian cultures
- ✓ Contemporary Asian affairs
- ✓ Origin and course of economic systems and philosophies in Asian societies
- ✓ Evolution of political systems and philosophies in Asian cultures
- ✓ Influence of major historical figures and events in Asian history
- ✓ Geographic-historic and time-space relationships
- ✓ Rise of Asian civilizations and cultural universals
- ✓ Development of nationalism as an Asian phenomenon
- ✓ Use of arbitrary periodization in Asian history
- ✓ Development of religion and the impact of religious thought on Asian cultures
- ✓ Review of prehistory of the Asian continent

中国

The Middle Kingdom

INTENDED OUTCOMES



Upon successful completion of this course, the student will be able to:

1. **Understand how contemporary Asian civilizations depend upon contributions of past civilizations.**

   The student will

   - ☐ Explain the contributions that ancient Asian civilizations made to contemporary Asia.
   - ☐ Explain the contributions that the civilizations of classical China and India made to contemporary Asia.
   - ☐ Explain the contributions that medieval China and Japan made to contemporary Asia.
   - ☐ Explain the contributions that Asia has made to the West.
   - ☐ Explain the contributions that early modern Europe and the European Industrial Revolution made to contemporary Asia.

2. **Explain the significance of geography on the development of Asiatic civilizations and nation-sates.**

   The student will

   - ☐ Explain the importance of rivers and bodies of waters to the development of Asian civilizations and nation-states.
   - ☐ Explain the influence of geography on the social and cultural development of Asian civilizations and nation-states.
   - ☐ Explain the influence of geography on the economic development of Asian civilizations and nation-states.
   - ☐ Explain the influence of geography on the political development of Asian civilizations and nation-states.

3. **Compare major individuals, events, and characteristics of historical periods in Asian history.**

   The student will

   - ☐ Compare the contributions and influences of religious leaders (e.g., Buddha, Confucius, Mohammed, and Lao Tze).
   - ☐ Compare major political leaders and philosophers from different Asian historical periods.
   - ☐ Compare significant events from various Asian historical periods, emphasizing China.
   - ☐ Compare the social characteristics of given Asian historical periods, emphasizing China.
   - ☐ Compare the political characteristics of given Asian historical periods, emphasizing China.
   - ☐ Compare the economic characteristics of given Asian historical periods, emphasizing China.

4. **Understand current and historic events from the perspective of diverse cultural and national groups.**

   The student will

   - ☐ Given at least one major Asian historical event or issue and an interpretation of that event or issue, identify the group that held that particular point of view (e.g., the Viet Nam War: American, Chinese, French, Vietnamese viewpoints).

5. **Compare the major Asian cultures, past and present, based on their political and economic systems, religious and moral beliefs, and socialization processes.**

   The student will

   - ☐ Compare the political systems of classical China and feudal Japan.
   - ☐ Compare the religious and moral beliefs of Buddhists, Taoists, and Hindus.
   - ☐ Compare the political, economic, and social systems of India under the Delhi sultanate, Japan under the Tokugawa Shogunate, and its Chinese counterpart.

6. **Explain how major belief systems (political, economic, and social) changed or altered historical patterns of development on the Asian continent.**

   The student will

   - ☐ Given a specific series of political events representing a historical pattern, identify the pattern and explain the significance
   - ☐ Given a specific series of social events representing a historical pattern, identify the pattern and explain the significance
   - ☐ Given a specific series of economic events representing a historical pattern, identify the pattern and explain the significance

7. **Identify causes and effects of various changes in the historical development of Asia.**

   The student will

   - ☐ Explain the causes and effects of given social and intellectual movements (e.g., the Cultural Revolution, the Meiji Restoration)
   - ☐ Explain the causes and effects of given religious movements (e.g., the seventh century expansion of Islam, the growth of Buddhism in China and Japan, and the growth of Christianity in China and Japan)
   - ☐ Explain the causes and effects of given examples of colonization and migration (e.g., the western advance of Huns and Mongols, Russian eastward expansion, Chinese expansion into Southeast Asia, and Chinese emigration to the Americas)
   - ☐ Explain the causes and effects of given military conflicts (e.g., the Boxer Rebellion, the Mongol invasion of Japan, and the U.S. occupation of the Philippines)
   - ☐ Explain the causes and effects of given examples of economic systems (e.g., capitalism, communism, mercantilism, and socialism)

8. **Understand the interaction of science, society, and technology in historical development as it relates to Asian civilizations.**

   The student will

   - ☐ Explain how social conditions enhanced or inhibited scientific and technological development in given periods of Asian history, particularly in China
   - ☐ Describe the impact of scientific and technological advances on periods of history, emphasizing China

9. **Explain the uniqueness of the people of Asia as a synthesis of geographic, social, religious, political, and economic factors.**

The student will

- Identify social, economic, political, and religious characteristics most common to Asian cultures.
- Describe the origins of specific characteristics of given Asian society (e.g., Chinese dynasties, religion in the Philippines, Japanese education).
- Describe the aspects of Southeast Asian culture, which are the results of geographic factors.

10. **Utilize appropriate vocabulary, geographical, reference/study, critical thinking, and decision-making skills.**

The student will

- Define the following vocabulary words peculiar to the study of Asian history: Brhman, Buddhism, Bushido, caste, Confucianism, concessions, Cultural Revolution, Divine Right Monarchy, dynasty, extraterritoriality, Hinduism, Kshatriya, Mahabartra, mandarin, mandate, Hans, Mandate of Heaven, Mikado, samurai, Sanskrit, shah, Manchukuo, Shintoism, Shogun, Sudra, Taoism, Upanishads, Vaisha, and Vedas.
- Interpret historical information based upon the legend of a map.
- Identify the location of the major geographic features and political divisions of the Asian continent.
- Distinguish a set of statements as being fact or opinion.
- Distinguish between primary and secondary sources.
- Interpret a time line.
- Read and determine relationships described by line graphs, circle graphs, or tables.
- Interpret the steps of inquiry as: stating the problem, gathering data, developing a hypothesis, analyzing and evaluating, and reaching a conclusion.
- Recognize that a person's personal experience and philosophy (frame of reference) influences their interpretation of historical events.

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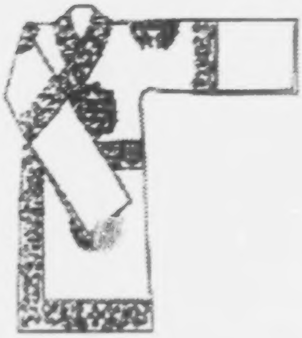

EDUCATION IN CHINA: TRADITION AND TRANSITION

Sue Babcock, Missoula, Montana

Slide Group of Fulbright-Hays seminar participants by statue of Confucius

In the summer of 1998, I traveled with 15 other secondary teachers and college instructors to the People's Republic of China for a month-long seminar on China We visited many sites, heard lectures covering both Chinese history and current problems facing China, and experienced many aspects of Chinese life and culture In four of the cities we visited, we were the guests of the provincial Ministry of Education and had the opportunity to visit not only with government officials who oversee the educational system but also with teachers of elementary and secondary schools

Slides Map of China, map of China with an overlay map of the United States

The People's Republic of China has a population about five times greater than the United States with about the same amount of land but with considerably less arable land Its population density is similar to what it would be in the United States if we moved everyone east of the Mississippi River and multiplied the population by five Today China not only faces problems of a still expanding population but also the problems of meeting the health, economic, and educational needs of its people with limited resources

Slide Chart comparing literacy rates of China and other countries of the world

Education is one of the People's Republic of China's greatest achievements even though its educational system is inadequate by modern standards Before 1949, more than 80% of the people were illiterate Today around 25% of the people are China has more school age children than the total population of the United States According to a law passed in 1986, nine years of schooling is required Today nearly 100% of urban and 90% of rural children attend primary school which includes grades Kindergarten to grade 5 But fewer attend middle school and fewer still attend high school Only around two percent of the Chinese population is attending colleges and universities

Slide Confucius

Yet China has a long scholarly tradition mainly the result of the importance of Confucius One cannot begin a lecture on education in China without discussing the importance of this man "Shall I tell you what knowledge is?' It is to know both what one knows and what one does not know . . " Confucius (551?-470?B.C.) was the most influential and respected philosopher in Chinese history From the 100s B.C. to the end of the nineteenth century, his ideas served as the single strongest influence on Chinese society His ideas stressed the need to develop moral character, respect for others, and responsibility. Confucian values of loyalty and filial piety bonded officials to rulers and children to parents. They also served to foster the people's obedience to the state. With Confucius' emphasis on respect for authority and public service, it is not surprising that Chinese governments made Confucius' teachings the official state philosophy. Throughout much of Chinese history, the works of Confucius were regarded by the emperor and his officials as the basis of ethical wisdom and the Confucian Classics formed the basic curriculum in schools and were central to the state examination system for government appointments.

Slide: Statue of Confucius at the Confucius Temple in Beijing

In 124 B.C., the government established the Imperial University to educate future government officials in Confucian ideals. The university based its teachings on five books of Confucian thought called the *Five Classics*. Mastery of the *Classics* became proof of moral fitness and the chief sign of a gentleman. By the 700s, during the Sui dynasty, a set of examinations had been developed at the Imperial level. Success in these examinations made a person eligible for a position in the government civil service. Candidates for government jobs had to take a civil service examination based on Confucian ideas. The examination carried out Confucius' belief that an enduring state must be built on the merit of its rulers' advisers.

Slide: Steles of names of men who passed the Imperial Examination

The individual with the help of a tutor had to work his way through the classics, memorizing long passages and attempting to interpret the meaning. The examinations were administered in the capital over a three-day period under strict control. There were several levels. The level passed determined the eligibility for civil service positions. The highest level was administered by the emperor. Here are some old steles showing the names of some of those who passed the examinations. Even passing the exams, and thus being qualified for government posts, did not guarantee a position. Many successful graduates spent their lives as tutors or scribes.

Slides: Buildings and grounds of the Confucius Temple and the Imperial College

This temple to Confucius and the Imperial College where the emperor expounded on the Confucian classics to thousands of kneeling students was built in the 1300s by the grandson of the Kublia Khan and is the only institution of its kind in China. It was reopened in 1981 as a museum and is as you can see still being restored.

The exam system assured a steady stream of competent bureaucrats and also a culturally conservative group of scholars. Material to be mastered emphasized tradition and was based on memorization not interpretation or application of skills. New knowledge and innovation were not rewarded as the concepts of Confucius were the cultural foundation of Chinese society

Confucian scholarship produced a rich and demanding intellectual tradition. It was not supported by a formal educational system or religious institutions. Since the language of the classics was not the same as the spoken tongue, it was like engaging in scholarship in a foreign language. Study of the classics provided a shared experience for the educated elite. They could all speak together in Mandarin Chinese using the same metaphors and allusions to make their points—similar to the graduates of Oxford and Cambridge as background for government service.

Slide: European ships with cannons firing nearing a harbor of China

Unfortunately the Confucian world view was limited by its smugness and embodied a non-inquisitive approach to all that lay outside. These limitations became dramatically evident once it confronted the dynamic spirit of modern science and technology. Yet it was the most sophisticated belief system in the ancient world. It made morality a central feature of government and lessened the tendency to autocratic rule common to ancient governments, and it brought morality to the political system.

Slides: Opium den, naval battle of the Opium War; Sir Henry Pottinger/Qing, negotiater of the Treaty of Nanjing, 1842.

The European traders of the 16th and 17th centuries led to problems in China and humiliation for Chinese people, which resulted in ideological and educational change. After a losing effort against the British, the Chinese were forced to sign the Treaty of Nanjing, allowing the British trading privileges and land, the first of many concessions the Chinese will have to cede to the British and other powers. Within a few decades after the Opium War (1839-42), the Chinese were experiencing self doubts and debating whether to incorporate Western technical knowledge to protect what remained of the Confucian system of values.

Slide: Taiping Rebellion: a drawing of Qing troops retaking Nanjing from the Taiping rebels, 1864

The Taiping Rebellion was the beginning in 1849 was the beginning of 25 years of rebellions that engulfed the Manchu dynasty. The army of peasants was not defeated until 1864 after over 20 million people had been killed.

The T'ung-chih Restoration, the effort by the empress to modernize China on Confucian terms after the Taiping Rebellion, was the last gasp of Chinese conservatism and afterwards there was no effective defense of the Confucian order. By the end of the 19th century traditional Chinese scholars were on the defensive.

Slide: Chinese mandarin in the courtyard of his home, Beijing in 1865.

In the 1860s leading officials were arguing the traditional ideals would have to be replaced by more professional and technical skills. In the next two decades a fundamental debate began on issues about knowledge that are still plaguing the Communist leaders. The intellectuals believed that was still possible to distinguish between basic values (of which the Confucian tradition was the supreme example) and technology where the West was superior. Some debated about "controlling the barbarians with their own superior technology" and many advocated that Chinese students learn Western science to defend Confucian civilization. Yet the debate spread doubt about the superiority of Confucian knowledge.

Slide: Two Chinese scholars and reform activists

By the 1890s most reformers of government were pressing for an all out adoption of foreign knowledge in order to protect Chinese culture. In the summer of 1898, they had 100 days of complete control during which they sought to open the way for a Chinese constitutional monarchy supported by a modernized government and educational system. But the reformers went too far and a group of conservatives began to challenge their view that cultural values and practical knowledge could be separate. They argued that Western technology could not be separated from Judeo-Christian civilization and Confucian values depended upon the integrity of all aspects of Chinese civilization. If Western science and technology were accepted as the basis of the new Chinese education, Chinese students would soon come to doubt Confucian values and turn to foreign values. They believed it was better to go down in defeat than to believe that the old could be defended by adopting elements of the new. Even though the conservative argument was defensive, it sowed doubts among the reformers causing some to be pessimistic about change in China. The conflict between values and knowledge became a central ingredient in the development of Chinese nationalism and particularly in the *red* (political correctness) and *expert* (expertness) problems of Mao.

Slide: Emperor Kuang Hsii; Empress Tz'u His.

In a few generations China experienced the most fundamental intellectual changes that any society ever experienced in so short a time. The intellectual changes in the first half of the 20th century were greater than the West experienced from the 13th to the 20th century. The Empress Dowager Tz'u His now resisted all attempts to reform. A reformer who gained the support of the young emperor Kuang Hsii for the 100 days of reform believed a close adviser to the Empress Dowager Tz'u His had to be assassinated. The picked assassin told the Empress of the plot and she put the young emperor under house arrest and executed several reformers.

Slide Buildings and grounds of the Summer Palace in Beijing, marble boat

The resistance to change of the Empress Dowager is perhaps shown by her use of money earmarked for the modernization of the navy to rebuild the Summer Palace that had been burned by British troops. On the palace grounds one also can view the marble boat she had constructed to defiantly symbolize her position on change. (When giving this presentation to Missoula colleagues, I would add the story of unexpectedly meeting Dave Hamilton, a teacher at my high school who is teaching in Taiwan for two years) and his family.)

Slide Member of the Boxers United in Righteousness, 1900

In the following years, the incompetence of the reformers and the fiasco of the Boxer Rebellion encouraged more Chinese to desire change and reformers became revolutionaries as the spirit of a national self consciousness made them more resentful of Manchu rule. Their efforts ended the Imperial Examination System in 1906. The challenge posed by the West and the Western influence in China persuaded more and more Chinese of the need to reform China's institutions, including its educational institutions.

Slide: Student at chalkboard at a missionary school

In the late 19th century the foreign missionaries established the first westernized schools. At this time China was in turmoil as much of the country was controlled by regional war lords. Impressed by a new method of education, the Chinese began to reform their educational system. The first model combined Chinese thought and some western knowledge.

Slide Chart of growth of westernized schools from 1905 to 1916

The chart shows the number of students studying at new style, westernized schools. In 1905, slightly over 100,000 students were studying at the new schools; in 1907, more than one million; in 1907, 1.5 million. In 1916, there were 4.3 million Chinese students studying in 129,739 schools and numerous universities founded by foreigners and by the Chinese.

Slide Chinese student in San Francisco

Also large numbers of Chinese students began studying abroad. In 1911, there were 1200 in the United States and Europe and up to 15,000 in Japan. In 1930, there were 2000 in the United Sates and Europe. The rapid turn to modern education reflected their rejection to Confucianism and desire to incorporate a more modern curriculum.

Slide Fourth of May student demonstration in Beijing, June 1919

In 1919, the intellectual ferment was politicized in the May Fourth Movement which brought about by the decision of the Allies at the Paris Peace Conference to give Japan rights in Shantung province which had belonged to Germany. Since China had declared war on Germany as a result of pressure by the United States, there was a strong feeling that China had been treated unjustly by Wilson. Three thousand students demonstrated in Beijing and eventually commandeered trains to Shantung and by mid-May had fomented a general strike.

Slide John Dewey

John Dewey in China at the time had inspired intellectuals with his pragmatic focus to modern education. He and China's leading philosopher gave constructive leadership to the student movement. Student unions were established and a number of educational journals began to be published. The students abandoned their support of the failing regime of the warlords and the stage was set for the founding of the Kuomintang and the Communist party. Thus, the Western impact led to the questioning of the legitimacy of the Quing dynasty but also set in motion feelings of nationalism, which at first were strongly anti-Confucian and pro-modern but in time became anti-foreign.

Slide Sun Yat-sen in 1912

By 1911, the political structure of traditional China had collapsed. After the overthrow of the Manchu dynasty in 1912, the Kuomintang (Nationalist Party) was unable to bring order or unification to China. Even though a new system heavily influenced by John Dewey was put into effect, education was not universal and the political turmoil adversely affected educational availability and reform.

Slide Fighting between the Kuomintang and the Communists.

The death of Sun Yat-sen in 1925 resulted in a struggle between the Kuomintang (Nationalists) and the Communists. China's civil war will continue until both sides unite to fight the Japanese in World War II. It will resume in 1945 ending with the victory of the Mao Tze-tung and the Communists in 1949. During these years education was available only to families in urban areas and to families whose children did not have to work.

Slides Peasants pumping water, 1919, Mao as a young man

Mao Tze-tung, the man who came to shape China for the next 27 years, was born in a plain house in Hunan Province in central China to a peasant family. As a young man, his father was obliged to sell his land (about 1/6 of an acre to pay back debts. After some time in the army, he came back to his village and was gradually able to buy back his land. He gradually became a "rich" peasant and one who could hire a full-time laborer. He was always stingy with his family as his overwhelming goal was to become wealthier. Mao and his siblings worked in the fields beginning at the age of six. From the age of eight to thirteen, Mao went to the local primary school for part of each day. The teacher was brutal and often beat the children. There the children were made to learn by heart the Confucian *Four Books* and the *Five Classics*. Mao had a remarkable memory and could remember all the required passages and he loved to read.

Slide Mao as a young man, 1919

Mao loved fiction but hated Confucius, which his father often quoted to him as he was being disciplined. (Relate incident of Mao's rebellion with his father.) When he was 13, he had to leave school and put in a full days' work on the farm. It was a time of famine in the province. Mao continued to read books but now books on Chin's misfortunes and book that made dire predictions about China's future. When he was 16, his father insisted that he be an apprentice in a rice shop. Mao borrowed money from his relatives and left home to go to a school 13 miles from his home. After only a year he applied to a secondary school in Changsha. There he read his first newspaper and learned of the uprising against the Manchus of 1908, which had occurred almost two years earlier.

Slide Sun Yat-sen with radical students

During this time a small revolutionary society formed by Sun Yat-sen was staging armed uprisings against the Manchus. Mao had read Sun's platform and was excited about his proposals. He decided to join the revolutionary army but will return to school after Sun was set up as president of the Provisional Government of the Chinese Republic in Nanjing in 1911.

Mao registered at several schools and was accepted at some but did not enroll. He spent the next six months reading by himself in the Hunan Provincial Library. During this time he read the history and literature of Greece, Rome, Russia, France, and America. He read Adam Smith, Charles Darwin, John Stuart Mill, Rousseau, Montesquieu, among others. When his father learned that he was not attending school, he was furious and cut off his funds. Mao was offered free tuition and cheap board at the Normal School of Hunan. He remained there for five years, graduating in 1917 at the age of 24. He was often involved in social action which was forbidden but his success in founding a student union gave him confidence in his leadership skills.

Slide: Beijing University

At this time Mao's revolutionary activity took him to Beijing. Here he roomed with eight other students in a two-room house. He took a job at the library of the University of Beijing and experienced some ridicule by the intellectuals there due to his southern dialect. He continued to read but now the books were ones on liberalism, democratic reform, and utopian socialism.

Slide: Student demonstration at Tiananmen Square, 1919.

The May Fourth Movement, an anti-imperialist campaign that broke out after the Versailles Treaty granted Germany's holdings in China to Japan, marked the turning point in the revolution. Mao joined a society for the study of Marxism and during the winter of 1920-21, he read the "Communist Manifesto." By the spring of 1922, Mao considered himself a Marxist and devoted more and more time to revolutionary activities.

Slide: Building where the Communist Party was founded in Shanghai; mountain pass crossing during the Long March; People's Liberation Army entering Nanjing in 1949.

During the next two decades, Mao worked for the Communist Party being involved in their ideological disputes and in their fighting for survival with the Nationalists. Eventually the weakened Communist Party escaped to the interior of China to avoid being killed by the Nationalist forces dedicated to their annihilation. It is during the Long March that Mao emerged as the leader of the Communists, a position he held as the Communist forces fought the Japanese and later the Nationalists.

Slide: Mao proclaiming victory at Tiananmen Square, 1949.

In 1949, Mao proclaimed victory over the Nationalists with the now famous statement, "China has stood up." "China...will heal the wounds of war, and build a new, powerful people's republic worth of the name." The pressures for change introduced by the West combines with long-standing grievance of the laboring poor had formed an explosive mixture that Mao had used to change peasant anger to revolution.

Slide: Man lying on a street in Shanghai; woman and child begging in Shanghai.

When the Communists came to power, they faced enormous problems. After years of foreign domination, foreign invasion, and civil strife, the country was in chaos. The country had been ravaged by war and its people faced starvation. The economy was in shambles. Agricultural production had been disrupted by warfare and by the struggle to redistribute the land which had occurred in the Communist-held areas before 1949. The urban economy was stagnant and money had become worthless as policies of the Nationalist government had led to uncontrolled inflation.

Poverty, ignorance and disease were endemic. Sanitation had broken down and disease was rampant. Malnutrition affected more than half the population. Opium addiction and venereal disease, a legacy of foreign imperialism, were major problems. Criminal activity flourished during the years of political degeneration. The task of reconstruction was complicated for the Communists by the fact that in two decades of struggle with the Nationalists they had never controlled a major city. Now they were the largest nation in the world.

Slide: Mao with Chou EnLai

They undertook massive changes and their early successes were remarkable. By the end of 1952, they had carried out land reform and increased agricultural production to previous unattained levels, ended inflation, reactivated industry, initiated highly successful campaigns to wipe out diseases, brought crime under control, and virtually eliminated prostitution, venereal disease and opium addiction. All this was accomplished through a combination of force, persuasion, and the cooperation of millions who welcomed the restoration of peace and productivity. Certainly all problems were not solved and Sinologists will often disagree about the effectiveness of various economic methods, the justice of social reforms, and the ethics of the political system.

Still today the goals of providing a quality education to all and of ending illiteracy have not been completely fulfilled. In 1949 as part of the effort to end illiteracy, the government allowed only a few thousand of the more than 50,000 Chinese characters to be used in printing newspapers, government documents, and educational materials. Since generally two characters are used to form a word, a few thousand characters provide for a rich vocabulary. They also decreed that everyone would speak the same dialect. Before people living a few miles away often needed a translator. Mandarin (a northern dialect) was chosen to be standard Chinese. But the reality was that in the countryside, it was difficult to find teachers capable of speaking Mandarin so often people continued to use their own dialect. Yet most schools were taught in Mandarin and headway was made until the more liberal policies of the 1980s and 1990s.

In education, Mao called for educating the masses by combining practical and theoretical work. The Communists called for the immediate elimination of Western educational practices and the introduction of Russian procedures and textbooks. They distrusted "bourgeois" learning and wanted proletarian education. In the early 1950s, this meant that students had to display correct political enthusiasm and study ideologically oriented subjects.

Slide: Mao with party cadres

In 1957 when Mao initiated the Hundred Flowers campaign, which encouraged people (especially intellectuals) to criticize the government, he and other leaders believed that the intellectual community had been won over to proletarian thinking. Mao thought the results would be constructive. When the campaign turned out to be critical and divisive, Mao turned on the educational establishment and this gave vent to deep-seated anti-intellectual sentiments. He stressed the need for educating only the "revolutionary classes" and rejecting "bourgeois" education.

Slide: group in Tiananmen Square during the Hundred Flowers Campaign

The outcome of the Hundred Flowers Campaign shocked Mao and reinforced his distrust of intellectuals. It also brought to the fore the old dilemmas that dominated educational policy in the People's Republic of China. There have been three major issues: 1. a belief that there is an inherent conflict between political loyalty and intellectual and technological skills; 2. an awareness that academic competition tends to work against the lower classes which are to benefit from the revolution; and 3. the serious problem of inadequate opportunities for getting an education and finding appropriate employment afterwards.

Slide: Communist Party study session

The intellectual challenge to the government also brought to the fore what Communists call the "red and expert" problem. In China as in other Communist countries increasing intellectual sophistication caused skepticism with the ideological indoctrination. Students busy with their work find Party study sessions a waste of time. Party officials and especially cadres were less educated than students. Cadres felt the students and the university communities had lost touch with workers and peasants and were trying to become an elite like the Confucian mandarin class. The Communist view was that people should become equally ideologically committed and technologically skilled. Professors argued that the more expert the less time they had for "redness". The leaders did not sanction such a position but reduced the ideological demands.

Slide: Elementary school students in Beijing

The frustrating irony for the Communists was that after the revolution, the children of families of a "bourgeois" background gained more and more places in colleges and universities. The competition for the limited places grew intense as population growth had far exceeded college expansion and families with an educational tradition won out over the culturally disadvantaged.

The Communists were also troubled by the choice between quality education for modernization and mass education for equality. They could not do both. After the revolution, the central government had taken over responsibility for higher and technological education and left primary and secondary education to the local authorities who lacked funds to provide adequate primary schooling. The central government was concerned but lacked funds to help.

Slide: Chou EnLai with peasants

Yet the central government continued to guide policy. Their most important concept was the "part work, part school" schools which was supposed to capture Mao's ideal of combining practical and academic work. But in practice this allowed rural areas to feel they were providing appropriate education by allowing children to attend part-time, informal one-room schools while also working in the fields during busy period. Thus, the chance that an ambitious and bright rural child such as Mao could leave home to attend inexpensive boarding schools largely disappeared under the Communists. Peasant children who got their education in the rural setting generally were not able to get examination scores qualifying them to attend urban secondary schools.

From 1955 to 1958, there was a considerable expansion of primary schools but not in the quality of education—more getting an education, but fewer being able to qualify for the competitive secondary schools.

Slide: Commune during the Great Leap Forward

During the Great Leap Forward from 1959 to 1960, 22 million more students were enrolled in primary schools but all schools were supported by the local communes and most disappeared when the agricultural disaster struck. In the 1960s, the trend was back to favoring quality education and between 1960 and 1970 almost no schools were built in China even though population growth had dramatically increased the number of school children.

Slide: Beijing University

This was a difficult problem for Mao as the growth of the numbers and the limited number of openings created a deep disappointment and frustration among those who were not able to continue their education. Yet by 1962 the universities and secondary schools were producing more graduates than the economy could absorb. Students who thought they would be reconstructing China soon became part of the Countryside Campaign. This campaign sent millions of ambitious young people into the countryside to revive the backward parts of China but this led to more student restlessness. This convinced both leaders and students that something was radically wrong with the educational system and the economy. The stage was set for the Cultural Revolution and Mao's attack on the bourgeois character of the educational system.

Slide: Mao and Communist leaders; Mao with peasants.

In the mid-1960s, Mao claimed that the new generation having never experienced revolution lacked revolutionary fervor. He proclaimed that educators and students had become increasingly isolated from the peasants where the revolution had been born. In 1965, Mao claimed that none of the major objectives of education (educating the masses, combining practical and theoretical work, and putting politics in command of knowledge) he had sought in 1949 had been achieved. Mao accused the system discriminated against poor families due to the examinations and practical education had taken a back seat to scholarship and abstract knowledge.

Slide: A group of people looking at a wall with sayings during the Cultural Revolution

In an effort to revitalize the revolutionary spirit of the people and to eliminate the growing class distinctions, Mao began the Cultural Revolution. The Cultural Revolution was more than a political power struggle for it was fundamentally a revolution in values and attitudes. Mao sought to implant more deeply a new consciousness in the Chinese people, a consciousness informed by genuinely socialist values that were to be practiced now rather than to be only rhetoric for a never-to-be-realized future. Mao announced an ideology of "service to the people" that called for dedication, self-sacrifice, selflessness, self-reliance, and struggle.

Slide: Little Red Book of Mao's Quotations

At this time there was a huge growth in publication, distribution and serious reading by vast numbers of the Chinese population. Aside from the relevant passages in the Little Red Book of Mao's quotations, the articles that best exemplified this ideological thrust were the "three most constantly read articles" of the Cultural Revolution. They are "Serve the People," "Remember Norman Bethune," and "The Foolish Old Man Who Removed the Mountains," all written by Mao at various times. Bethune was a Canadian medical doctor who had given his life while selflessly ministering to the wounded and ill among the Chinese Communists during World War II. The last article was a story of persistence in the face of impossible obstacles. Other more recent heroes, who had lived virtuous and selfless lives some even going to their death in the service of their country, were given intensive national publicity. There were also institutional models such as the workers of the Taching oil field in Manchuria and agriculture was to follow the example of the Tachai production brigade in Shansi.

These new values were not left exclusively to the use of campaign, propaganda, or discussion but they were to be insured by necessary changes in the institutions and practices of society. Thus there were sweeping changes implemented in the educational system and in the Party and government bureaucracies.

Slide: Laborers in Heilong Jiang province during the Cultural Revolution.

Central government offices reduced their staffs and many Beijing officials were transferred to the countryside. Others were sent to the now famous May Seventh cadre schools. Here professionals and administrative cadres were encouraged to study and practice their own professional pursuits and "to raise levels of education and to engage in agriculture and side occupations, to run small or medium-sized factories, to participate in mass work and in the struggles to criticize and repudiate the bourgeoisie." The schools were built from scratch, usually in very hard or marginal countryside terrain. They were built by the "students" and with the help of the peasants, they became largely self-sufficient. They often went on to build small factories to manufacture products needed in the local economy. The student also spent some of their day in political study.

The entire educational system underwent a revolutionary restructuring. The Ministry of Education was abolished. In its place a new ministry would come into being and which only formulated policy and guidelines. The devising of textbooks and much of the curriculum was left to the provinces. Even at the local level there was latitude allowing for experimentation. They also did all hiring and firing.

Slide: Red Guard students and other rallying in Beijing during the Cultural Revolution. Red Guard students parading a person in a dunce hat.

The Cultural Revolution closed down the entire educational system and from 1966 to 1970 there was a complete paralysis. Universities were closed and many former students wandered the countryside at times as part of student revolutionary groups such as the Red Guards, who became self-appointed censors and harassers of rich peasants, former capitalists, people with foreign sympathies, etc.

Slide: Students working in the field during the Cultural Revolution, Nanning, 1965.

Some students and teachers were assigned to work in rice fields or on road gangs. When universities reopened, admission was no longer based on examination but on recommendations. Changes favored the egalitarian and anti-intellectual beliefs of Mao. In the 1970s primary and middle schools merged into only six years rather than nine years. There were no examinations and schools emphasized basic skills and political instruction. Fewer in both urban and rural areas went on to secondary schools.

No longer did students proceed automatically from middle school to college. There was a two or three-year break during which all students engaged in some form of productive labor in factories or on the farm. In order to be admitted into college or university, the prospective student had to be selected by his work group on the basis of his political and work attitudes as much as his academic qualifications. This resulted in a dramatically changed social composition among students in higher education. Before the sons and daughters of the officials and the "bourgeoisie" had a real advantage, such children were not limited to a small percentage quota. The bulk of the students came from the ranks of the worker and peasant families. When Beijing University reopened in the fall of 1970, 90% of the 2500 students were from poor families of workers and peasants and the rest were children of cadres.

Slide: Beijing Normal University

University instruction was shortened and regular productive labor either by work in school workshops or in a local factory or a commune was part of the new routine. The curriculum called for two or three years of work. The emphasis was often on narrow technical subjects. The universities were to become directly involve in economic and technological affairs instead of research laboratories. Factories were encouraged to set up schools and students at these factory-colleges received on the job training which attending classes on technological and political subjects. This followed Mao's goal to break down the distinction between practical and theoretical knowledge. After the Cultural Revolution was over, education was in shambles and it would be another decade before it would regain its lost ground. It also had devastating effects on China's economy.

Slide: Mao's mausoleum with a long line of people wanting to enter.

In 1976 both Chou EnLai and Mao died, ending an era of Chinese history. There was a great outpouring of grief and a demonstration that had to be forcibly ended with the death of Chou EnLai. But Mao's death later that year was quiet by comparison. It was followed by the trial of the "Gang of Four" and the emergence of Deng Xiao Ping as the new leaders.

Slide: Deng with Mao (a picture from Newsweek with headline, "The Politician and the Pragamatist"

In 1976, a change took place when Deng Xiao Ping began the "Open Door Policy," which ended the Cultural Revolution. He is most known for his economic reform which returned land to the peasants and allowed for "free enterprise" zones and the privatization of many businesses. In education, the admission examination system was reinstated and new schools were opened. Many students who had been denied a university education wanted the chance to be admitted. Some students had kept up with their studies and were allowed to take the exam in only a few months. Others had to study for years. This resulted in a large number of students taking the entrance exams in several years following 1978 This made competition stiff and only two percent of the applicants were admitted to universities compared to sic percent today

Slide Deng

Before 1979 there was a considerable amount of political values taught When the schools reopened in the early 1970s, they had an incomplete curriculum which emphasized political thought, especially Mao thought In 1979 Deng reversed this and most political teaching was ignored as teachers worked to prepare students for exams However, with the 1989 Tiananmen Square demonstrations, some returned as liberal policies and too little political study was blamed Lecturers on our tour claimed that many teachers today are confused as to what values should be taught and there appears to be a great diversity in what is termed value education

Slide University professor of Beijing Normal University, his wife, and daughter

This professor at Beijing Normal University and his wife worked in the countryside for three years during the Cultural Revolution He was one of the first students to pass the university entrance examination when they were reinstated in 1978

Slide Deng and his wife

Under Deng, intellectuals recovered a measure they lost during the Mao era and are respected because of the contribution they can make to China's effort to modernize They are allowed some respect to their ideas but this does not extend into the realm of political ideas They have not reached the preeminent position of the Mandarin scholars for in today's China that position is occupied by the entrepreneurs

Slide Demonstrators at Tiananmen Square, 1989

Although Deng was in favor of economic and educational reform, he remained a person who believed in strict authoritarian control He brutally put down the demonstrations for democratic reform in 1989 and never recanted from that position

Slides Newsweek cover "Chine after Deng, March 3, 1997; Jiang Zemin

Deng's death in 1997 saw the rise of Jiang Zemin, an engineer from Shanghai, as the leader of China He will oversee more changes in China including more privatization of industry and extensive cutbacks in the governmental bureaucracy, including the Ministry of Education

Slide University students at graduation at Beijing Normal University, chart of school enrollment in China and the United States

China's schools have an enrollment of nearly 300 million students. In 1986, the People's Congress passed the Universal and Compulsory Education Law, which mandated all children to receive nine years of schooling. This requires six years of elementary school and three years of middle school. These schools are funded by the state—national government and local governments but recently some require the payment of fees.

Slide: Indoor and outdoor pictures of the nursery school attached to Beijing Normal University

A child's education begins with nursery school, which are widely available in urban areas but less in rural areas. Here is one such school attached to Beijing Normal University. It is definitely one of the best in China with impressive rooms, educational materials, and educational toys.

Slide: Pictures of students in classrooms of the elementary school attached to Beijing Normal University

Elementary school begins at the age of six and goes through six grades. The government claims that 97% of Chinese students attend elementary school but for many peasants especially in remote areas the schooling stops here as the children are needed in the fields. The goal of requiring nine years of schooling seems to have been reached in the cities but in rural areas, it is incomplete. In the most remote areas that serve few students, "teaching centers" have been set up. They are generally one-room schools that may be a two-hour walk for the student. Long distance learning is available in some remote regions. but under 75% are enrolled in the middle schools of which 5% drop out before completing the three years.

Most children attend neighborhood schools but there are "key schools" in most cities where most of the places are filled by competitive examination. It is here or in schools known to be better schools where one can find corruption of the process as children of party officials or wealthier people successfully can obtain places for their children at the best schools.

Nicholas Kristof related an incident in his book China Wakes. In Beijing an ex-ambassador tried to get his grandson in one of the best elementary schools in Beijing. He got a friend to pose as an aunt and say that the boy was living with her. School administrators were obliged to take him, but these obligations often go ignored. The principal demanded a fee of about $400. When the ex-ambassador said that he could not afford such a fee, the principal suggested be donate a van to the school and he agreed. On the first day of school he arrived with his grandson stating that the van was scheduled to arrive in a week. The principal would not admit the child. This school could afford to be forceful as it was overwhelmed by other bribes. The ambassador related that on one occasion when he was negotiating with the principal, he encountered a delegation from a cashmeer factory. The factory paid $4000. And gave a sweater to each teacher to get ten students enrolled.

Slide: Middle school student in Tiananmen Square.

Secondary education includes lower middle schools (grades seven through nine). Around 75% or over 80% (depending on whose figures) of students attend lower middle school with at least 5% dropping out before completion of the three years. Classes are close to fifty and the students stay together for all their classes during the three years.

Slide: High school building in Shanghai; male students playing basketball

Upper middle school or senior high school consists of grades ten to twelve. Admission to upper middle schools (also called senior high schools) is based on examinations. Forty-two percent of China's children attend high school. A figure much higher in urban than in rural areas. Before the 1980s there were only secondary schools that prepared students for the university entrance examination. Today there are two types of secondary schools. Based on their scores and their preferences, students are assigned to either academic or vocational high schools.

Slide: students in a classroom in a academic secondary in Shanghai

The academic high schools prepare students for the university entrance examination. In both middle and high school, students have three components to their education: compulsory courses, electives, and extracurricular courses. They must take math, Chinese, English, and history. Hours devoted to the courses vary and schools such as those in Shanghai may require more writing that schools in other provinces or cities.

Slide: Students at Shanghai senior high school (upper middle school)

According to Kristof, the pupils at the best Shanghai high schools are in class from 8:00 A.M. until about 4:30 P.M., sometimes doing another round of evening classes. They do a couple hours of homework each night. They take Saturday afternoons off, but Sundays are often devoted to "Olympic Schools"—special schools set up to advanced courses in chemistry, physics, etc.

These students in the slide are in school in the summer for the purpose of becoming better speakers of English. A Chinese-American and her son have traveled from

California to give these students a three-week class as many of them are planning to attend school in the United States in the fall and others are hoping to attend in the future

One of Kristof's more interesting experiences was interviewing high school students applying to Harvard College. The caliber of the students, all of them from large cities, particularly Shanghai, was "stunning." According to Kristof, "You could fill Harvard's entire freshman class with kids from Shanghai and probably raise the intellectual level of the student body."

Slide: Students in vocational training

The secondary vocational schools now serve as an alternative to the academic high school. Since most students will not be admitted to a university because they will not pass the exam (and some will not even if they do), these schools were set up so students will graduate with some employable skills. The students have a choice of a variety of specialized schools. Admission is based on test scores. The students with the best scores will probably choose an academic high school. Others are matched with schools based on their interest and their scores. The government hopes to attract at least 50% of students who complete middle school to these vocational schools. This has not always been easy as many of the schools have been of poor quality. The government has looked to Germany for assistance in the setting up of some of these schools.

In the rural areas a program has been set up that grew out of the 1985 UNESCO conference. It recommended that the curriculum should be adapted to allow more teaching of local geography, economy, and customs, along with instruction on manual skills and health. These schools teach production techniques with extracurricular activities that encourage the application of new agricultural technology.

Slide: Beijing Normal Experiential School

China has adopted the neighborhood school model and students are assigned a school based on where they live. As mentioned, special schools called Key Schools admit students on the basis of test scores. These tests are taken after elementary school and at the end of middle school. The schools are academically rigorous and give the student the best chance to gain university entrance. Each province has at least one key university. To get admitted, one has to have a high score on the national examination. In the year 2000, 100 key universities will receive priority support. The intention is to make them world class universities.

Slide: China Daily with lead article "Students Sweat Over Exam" July 8, 1998 and "Children Carry Parents' Hopes" July 13, 1998

Making post-secondary education more available has been a priority since the economic reforms beginning in 1978. However, there are fewer than three million places in colleges and universities for the nearly 70 million students of college age. Most of the colleges and universities are four-year institutions with students admitted on the basis of a national competitive examination. It is given over a three-day period in July after their high school graduation. About five percent high school graduates pass the exam, but less than two percent are admitted the colleges and universities. Today there is increasing pressure on students especially those who are only children as parents and grandparents anxiously the results. They often are waiting outside exam centers with food and treats for their children during the breaks.

Based on the results of the exam, a student is placed in a university. The student's scores and interests are taken into consideration. The students with the best scores are admitted to the best universities. Students are assigned a major field of study and take courses in their assigned department. Beginning in 1982, universities were accredited to admit graduate students. There are now 150,000 graduate students.

Many graduates are cynical as the government no longer guarantees a government job upon graduation. They are generally subsidized for two years (often doing research). Those who do obtain jobs in the state sector are now often getting less than those working for the private or joint enterprises. This may make it difficult for the government to attract qualified employees. They may also make less than those working in small businesses. A person selling noodle soup on the street may do better than a college graduate. Often these workers work long hours and have more than one job to earn their money but those employed by the government or by joint enterprises do not have the time for secondary jobs.

Slide: Chinese student at the University of Washington

China now has more students attending American universities than any other nation. From 1979 to 1989, 70,000 Chinese students were sent to the United States for a university education and thousands more to Europe and Japan as Chinese universities can take only a small fraction of high school graduates and until the late 1980s, there was no graduate training. Those who left were expected to return to establish graduate education or provide new expertise in their professions.

However, those who have returned have often not been promoted as less educated seniors jealously guard their positions and ignore the mandate of the central authorities to promote the returned students. Often there are not jobs available to fit their new skills. Pictured is our tour guide from the Ministry of Education. She earned a graduate degree in Sociology in the United States but there are no jobs in her field and her English speaking skills are needed by the Ministry of Education.

The returning students often bring back the values of liberal democratic societies. The Chinese leadership saw this as a threat in the demonstrations in 1986 and 1989 and blamed the demonstrations on the opening the West and on the education of Chinese students abroad. Yet the return rate is low, only 33% using government figures. According to Stanley Rosen, professor at the University of Southern California and well known Sinologist, the figure is under 10%, but the Chinese government is not overly concerned as there are not the jobs available to employ the returning students. Yet China will continue to lack a crucial ingredient for modernization.

Slide: Tour guide in Beijing.

The flow of Chinese students abroad continues even though there are today more hurdles. Students who received a university education in China must now work at least five years before they go abroad for graduate study. Our tour guide did spend one semester in the United States. She is a graduate in chemistry but cannot find a job in her field. She would like to study again in the United States. But under the new rules, she does not work for five or six years first, she must repay the government for her university education that she received at state expense. She does not want to wait, but it is impossible for her to reimburse the government. Yet this has not stemmed the flow as the accumulation of wealth has made it possible to repay what was once a huge debt.

Slide: Chart on Spending on Education in China and the United States

The Chinese government spends 15% of total government spending on education. The figure is the same for the United States. Yet China spends less than half of what the United States does and its spending is also below many developing countries.

Slide: China Daily article on the positive aspects of charging fees showing that it is a way to bring about student responsibility.

Primary and secondary schools are tuition-free for urban residents as the local governments or at times large state-owned enterprises pay the costs. Parents pay for books and school supplies. Rural schools charge tuition since their school budget comes mainly from tuition receipts with only some supplementary funding from the local governments.

Slides: Students at BNU in classrooms, students at BNU on campus grounds

After 1992, university education was no longer free to the student. Students are now charged tuition that varies by the school and the discipline, the average being approximately $250 a year. Tuition is less in areas to which the government wants to attract students. Scholarships are given out on a system based on financial need and academic achievement. These students at Beijing Normal University, the top teachers' college, along with students at other teachers' colleges pay no tuition.

Since 1987, a movement is underway to allow some students to be "self-supporting" students, meaning students who pay the full cost of their education. These students are those who had good academic records but did not score well on the exams. This group also includes students who are interested in majors that are offered only to self-supporting students and students who want to study abroad. In the fall of 1992, about 1,100 students who passed the national examination were allowed to attend a university paying the full cost.

Universities are operated by the central government and by provincial and municipal governments. Funding for national "key schools" comes directly from the State Education Commission, for other colleges and universities funding comes from the government that operates them. Government funding no longer supports the operating costs of colleges and universities, which have been encouraged to devise other income-producing strategies.

Universities obtain extra income by admitting students who failed the national qualifying examination but whose families will pay a special high tuition for their education. Most colleges and universities have established collective enterprises, which include small factories to consulting companies, and some schools lease out space for shops and restaurants.

Slide: New building at Xi'an University

A Chinese-American contributed the money to build this new facility at Xi'an University. The most recent education act passed by the National People's Congress allows for the establishment of private schools at all levels. A few now exist due to funds contributed by overseas Chinese. Tuition at these schools can be as high as $3000 per year.

Slide: Middle school student at Tianamen Square

China has adopted a uniform curriculum. In both middle and high schools, students have three components to the education: compulsory courses, electives, and extracurricular courses. Compulsory courses include math, Chinese, English, and history. Hours devoted to the various courses vary. Also five hours a week might be devoted to math, not necessarily once a day for five days. Electives include courses like cooking, sewing, typing, minor equipment repairs, etc.

The current version of the national curriculum is fairly restrictive at the primary and secondary levels and stresses basic skills. Methods of instruction rely on rote memorization and in-class recitation. Students gain excellent memory skills but weak creative and anlytical skills. English language instruction is now almost universal in lower middle schools and at the primary level for student at the best urban schools. Th student in the slide is a student I met in Tiananmen Square. She was from a rural area and struggled to converse with me. I was impressed with her ability.

In Kristof's travels in China, he was struck by the government's determination to teach English to all young people in the country. He feels in many ways it is a foolish decision for peasants in remote villages who may never see foreigners to learn English. He was struck that in remote mountain village schools which might lack electricity, desks, and glass windows, they often have an English teacher. They often do not speak English and have little training. He relates how an English teacher had difficulty speaking and could not understand some simple questions, but she had bought a radio on her meager salary and wakes at 5:00 A.M. to listen to the English-language news from Beijing. He left the school impressed that every Chinese school made English a mandatory subject beginning in the seventh grade.

The curriculum at universities and colleges is also set by the national government but allows for most local flexibility. In 1992 a government mandate, aimed at helping the country prepare to compete in the global economy, required undergraduates to take special classes in English and pass an examination to receive degrees for the top universities.

Slide: Teacher at a high school in Shanghai.

Teacher training has been a problem for China as it is still feeling the effects of the shutdown of schools during the Cultural Revolution. When education was again emphasized in the 1980s, there were not enough trained teachers to fill the open positions. People were assigned to posts with limited training. Even today, one can teach preschool or primary school with only a degree from a secondary high school although one is supposed to also attend three years at a teacher's vocational school. To teach secondary school, one has to study for two or three years at a teacher's college. Teacher's universities, such as Beijing Normal University, train teachers for the teacher's colleges as well as their own institutions. Most university teachers were trained in the universities in which they teach. For example, 40% or the graduates of BNU teach a treacher training colleges and 60% teach at other institutes.

Slide: rural village homes

Schools in major cities are successful in finding enough teachers but this is not true in many rural areas. The pay is often low. Kristof relates several examples of teachers not being paid for months and teaching under extremely poor conditions—no electricity, no plumbing, no heat. Some are embarrassed that they must ask their parents for money after they have just finished helping them through college. Some efforts are being made in this area as local students are encouraged to become teachers and local people with expertise are used to teach classes on local topics such as crop management.

China may face the "brain drain" problem in staffing its schools in the future. As graduates have more choice in what they do and where they go, many are worried that qualified teachers may find better job opportunities outside of teaching with the central and local governments unable to offer them the salaries to be competitive.

Slide: Girl working at vegetable stand in Xi'an.

Another lingering problem is illiteracy. It remains a problem especially for women. Seventy percent of the 140 million illiterates are female or 18% or the 25% illiterates. Too many girls are dropping out of school at a young age. A smaller percentage of females complete middle school than males and smaller still complete high school. Today about one-third of the enrollment in colleges and universities are female. This is up from one-fourth in 1978.

Slide: Girls outside a poor home in Yi Village, Yunnan Province.

Illiteracy and high drop out rates are much higher in the rural areas. This is even more common in some of the villages of ethnic minorities in China. (China recognizes 55 different ethnic groups that comprise about six percent of its population. Poverty and customs contribute to the problem. Girls will become part of their future husband's family. For poor families, girls may not be worth the fees charged to attend school, especially after elementary school. Since the one-child policy does not include ethnic minorities, their finances are often strained by large families. Families find it more important to invest in their sons who will inherit the property and care for them in their old age. In some areas private charities have raised money to pay the tuition, but many seem to be unaffected by private or public assistance as stories abound about young girls unable to attend school.

Slide: Young and old women embroidering at stand in park near the Stone Forest, Yunnan province.

In many ethnic minority areas, girls stay home around the age of 10 to learn domestic skills like cooking but also this could include making things that ~~the~~ family can sell for extra income. In some villages one sees few girls going to school and girls as young as five and six working in the fields or tending lifestock. Girls often do chores while boys attend school.

Slide: Stanley Rosen with Yi minority woman.

According to Stanley Rosen, a professor at the University of Southern California and well known Sinologist, there are some families who are paying for the education of their future daughter-in-law. This is the result of better and more diverse economic opportunities in the rural areas and since the extended family often works as an economic unit with some members working the fields but other employed in nonagricultural occupations, the families see the benefit of education their future members.

Slide: China Daily "Special Schools Set Up for Girls in Ningxia" July 24, 1998.

China has taken steps to raise the level of education for minorities. Today there are 13 minority-oriented universities and over 100 regional schools. China also reserves places at its universities for ethnic minority students. The China Daily often devotes articles on the achievements of ethnic minority students. One issue published a long article about the first female graduate from a particular ethnic group in medicine. Twenty-one ethnic groups use textbooks in their own language while others study bilingually. There is now a special middle school for girls in a Muslim-dominate area. Muslims often forbid their daughters from attending schools with boys beyond the primary level.

Slide: Newsweek cover, "The New China" June 29, 1998.

The government has done best in primary education, and nearly all children get a least a few years of elementary school. Even accounting for distorted statistics and girls who are kept home, it is estimated that 95% of all children start school and that more that 80% graduate from elementary school. According to Kristof, that is not a bad record for a developing country.

The problem is that only about 44% of the children in the appropriate age group are enrolled in secondary schools, a higher rate than in India but lower than in Mexico or the Philippines. Only 1.7% of young people attend college, an extremely low proportion. Sudan has 2.3%; Burma has 4.5%, and India has 6.4%. However, China does focus its training on the specialties it needs. Every year it manages to graduate more than 200,000 engineers, nearly twice as many as the United States.

China's education levels are good for a developing nation but not good enough for an industrialized country. If China wants to graduate from assembling shoes to making cars and computers, it must have a more literate and skilled labor force. Yet the government is not spending enough on schools and universities to ensure that is will have a large supply of technicians in 10 or 20 years' time. There are still far too many peasants who cannot read adequately and will not be able to integrate themselves into a modern labor force. Too many girls continue to drop out of elementary and middle schools.

While it is easy to focus on the significant challenges in education that lie ahead for China, I shall end with a story that Kristof relates in his book. In a rural area he encountered a 76-year-old illiterate named Wang Chigang. Wang is a little man with wrinkled skin. His grandson translated his words into Mandarin. The home was made of mud bricks and his great-grandchildren played on the dirt floor. Wang grew up a landless peasant and had been a beggar in the 1940s. He never went to school, and he still cannot write his name. He tells how he doesn't like to go to the city. It is embarrassing as he cannot even read the characters for the toilets. He bragged that his children and grandchildren have all gone to school and could read and write and that he had a grandson is graduating from high school this year. His pride in his family's achievements was unmistakable.

Works Cited

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China:

Tradition & Transformation

Fulbright-Hays Summer Seminar Abroad

Chinese Art & Architecture

Sharon Beachum
Associate Professor of Art
Department of Fine & Performing Arts
Hampton University
Hampton, VA 23668

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HAMPTON UNIVERSITY

Department of Fine & Performing Arts
Hampton, Virginia 23668

Syllabus

Honors Seminar - Beyond Our Borders: Chinese Art & Architecture 3 Credit Hours
HONORS 314 Spring 1999

Instructor
Sharon Beachum, Associate Professor, Department of Fine & Performing Arts

COURSE DESCRIPTION:

The purpose of Honors 314 Beyond Our Borders: Chinese Art & Architecture is to introduce the student to the major achievements in the history of Chinese art and architecture. In addition the student will develop a general appreciation of art based on the understanding of the visual language used by artists to create works in all cultures. A brief, general history of Chinese cultural periods will be included to provide historical context. A topical rather than a chronological analysis will be made of the various techniques, styles, movements, functions, major works, and the role of the artist. The course format will be discussions, museum visits, exams, written assignments and a final project to be proposed by the student. Each student is expected to keep a journal of materials related to the course. Students may choose to work as a group on the final project which may take any suitable form such as a catalog, web pages, a one-act play, an architectural model, a series of drawings, or other studio project as proposed by the students. All project proposals must be approved by the instructor. Tentative field trips to major collections of Chinese art are planned.

OBJECTIVES:

At the end of this course the student should be able to :

- identify the basic processes involved in the production of art using a variety of media including but not limited to painting, sculpture, ceramics, textiles and printmaking.
- identify artworks and architecture from specified periods of Chinese art
- identify the style and/or major works of a limited number of artists.
- explain the role of Chinese art and artists during different periods.
- explain the compositional, thematic and stylistic differences between Chinese and Western works of art.
- employ art-related vocabulary and analytical skills for discussion and written assignments about Chinese art.
- produce and present, either singly or in a group, a final project which serves as evidence of the creative application of knowledge collected through research.

ASSIGNMENTS & EXAMINATIONS:

There will be two (2) exams. Each will consist of slide identifications and essay questions. There will be two (2) written assignments based on museum or studio visits and the course readings. The final project will be proposed by the student. Proposals must be submitted in writing and approved by the midterm.

EVALUATION :

Paper #1	10%	Exam #1	10%
Paper #2	10%	Exam #2	10%
Participation in class discussions			10%
Journal & in-class and short writing assignments			10%
Project: Proposal, Documentation & Presentation			40%

Grading Scale

A+	98-100%	4.1	B	84-87%	3.0	C	74-77%	2.0
A	94-97%	4.0	B-	80-83%	2.7	C-	70-73%	1.7
A-	90-93%	3.7	C+	78-79%	2.3	D+	68-69%	1.3
B+	88-89%	3.3	D	64-67%	1.0	D-	60-63%	0.7
						F	below 60%	0.0

Major courses must be passed with a minimum grade of C (2.0)

Evaluation Criteria:

The grade for the course and for all projects will be based upon the following criteria:

- RESEARCH Students are expected to be able to apply research to the production of written materials, studio work, or other forms of creative projects. The student will be graded on the degree of initiative demonstrated, as well as the extent to which he or she explores aesthetic and production options through outside research, the application of research to the work produced, and the understanding of the relevance of their research. A journal consisting of sketches, notes, bibliographies, etc. as well as documentation in formal papers will serve as evidence of this research.
- CREATIVE PROBLEM SOLVING & APPROPRIATENESS TO GOALS

Work will be graded on the success of the solution as it relates to the student's stated goals in the assigned written work and in the student-proposed project.

- CRAFTSMANSHIP & PRESENTATION

Poor craftsmanship becomes part of the content of a work and is unacceptable. Students forming groups for the final project should take steps to insure that all necessary skills to produce the proposed project are reflected among the group members or may be secured in another manner which meets instructor approval.

- VERBAL & WRITTEN SUPPORT

Student-led discussions are a vital part of the problem-solving and confidence-building process. Their purpose is to provide the student with additional insight and encouragement. Student participation is expected and will provide practice for analytical skills required in written assignments. Written work will be evaluated based upon content, organization, proper use of grammar, attribution and documentation of references and neatness/accuracy of presentation. The content should show creative thought and a consistent writing style. A Reading List and Footnotes are required for the any research paper and for the final project.

COURSE CONTENT:

- Unit I Introduction to Chinese Culture - Guest Lecturer
- Unit II Visual Art Elements, Purposes of Art
  - Learning to Appreciate and Analyze Art & Architecture
    - Art Elements: Line, Shape, Space, Texture, Color, Scale
    - Organizing Principles: Balance, Rhythm, Gestalt, Movement
  - Writing About Art: The Critique, The Essay
  - Terminology & Techniques of:
    - Architecture: city planning - geomancy,
      - public buildings - palaces, temples, public squares
      - residential
    - Painting: watercolor, ink, fresco, oil
      - Traditional - landscape, calligraphy, mandala
      - Contemporary processes & themes
    - Sculpture: additive - ceramics, bronze casting
      - subtractive - carving in jade, stone and living rock
    - Ceramics: clay bodies, glazes, forms, techniques
    - Textiles & Decorative Arts
- Unit III Iconography in Chinese Art & Architecture
  - Brief Chronological Introduction to Characteristics, Major Forms and Works

Unit IV	Tomb Art & Architecture
Unit V	Impact of three Philosophies on Art - Buddhism, Daoism, Confucianism
Unit VI	Social Realism
Unit VII	Folk Art and the Art of Ethnic Minorities
Unit VIII	Contemporary Chinese Art & Architecture

Reference Materials

Chinese Art on the WWW

general indexes:
Harcourt Brace College Publishers' Art History Resources on the Web
http://www.harbrace.com/art/gardner/NonEuro.html

Purdue University
http://pasture.ecn.purdue.edu/~agenhtml/agenmc/china/china.html

Arts of China
http://pasture.ecn.purdue.edu/~agenhtml/agenmc/china/china.html
Warning! Large (but attractive) image on the first page. Art, music, food, language, sights to see, their zodiac, andmore! A nice overview of Chinese culture [English] Indices: Asia || Art || Music and Theater

Asian Art
http://www.webart.com/asianart/index.html
This site includes ancient Mongolian, Tibetan, and Chinese art, among other relevant sites.
A nice array of sites and virtual exhibits. [English] Indices: Asia || Art

The World Wide Web Virtual Library for Asian Studies
http://coombs.anu.edu.au/WWWVL-AsianStudies.html
From the Middle East to Oceania, this is a broad index of resources, full of unexpected resources. [English]
Indices: Asia ART HISTORY INTERNET SOURCES

INDEXES
World Wide Web Virtual Library of Art History
http://www.hart.bbk.ac.uk/VirtualLibrary.html

Art History Resources on the Web
Part 1. Prehistoric, Ancient & Middle Ages
http://witcombe.bcpw.sbc.edu/ARTHLinks.html

Part 4. Non European Art
http://witcombe.bcpw.sbc.edu/ARTHLinks3.html

Part 5. Research Resources in Art History
http://witcombe.bcpw.sbc.edu/ARTHLinks4.html

Web Sites for Museums with Asian Collections

MUSEUMS
Museums Index
http://wwar.com/museums.html

NE USA - http://wwar.com/museums/northeastmuseums.html
Hampton University Museum - http://www.cs.hamptonu.edu/museum/museum.html
US Library of Congress - http://lcweb.loc.gov/homepage/exhibits.html

The Metropolitan Museum of Art, NYC
http://www.metmuseum.org/index2.html

British Museum
The Department of Oriental Antiquities holds the richest collections of Chinese antiquities, paintings and porcelains in Europe.
http://www.british-museum.ac.uk/index.html

Harvard University Art Museums
http://www.artmuseums.harvard.edu/Sackler_Pages/SacklerMain.html

Arthur M. Sackler Museum
Asian Art - One of the Harvard University Art Museums' largest departments, containing over 18,700 works of art, the Department of Asian Art at the Arthur M. Sackler Museum is unquestionably its most diverse, with collections dating from the Neolithic era to the present and spanning Asia from India, Central and Southeast Asia to China, Korea, and Japan. Similarly diverse are the media collected, which range from Buddhist and Hindu sculptures to ancient Chinese jades and ceremonial bronzes, from East Asian paintings and calligraphic scrolls to Southeast Asian illuminated manuscripts, and from exquisite Chinese and Korean ceramics to sumptuous Japanese woodblock prints. Reflecting fully one hundred years of growth and evolution, the collection today ranks among the most important in the West.

Some Highlights of the Collection: China
Harvard's collection of archaic Chinese jades is unrivaled outside of China. The ritual bronze vessels, ceremonial weapons, mirrors, and chariot fittings -- combined with the numerous early stone and gilt bronze sculptures and the famous clay bodhisattva sculpture and wall-painting fragments from the cave temples at Tun-huang -- make Harvard an invaluable resource for many of these materials. The Chinese paintings include approximately 30 masterworks, of which 10 rank among the most important examples of their respective genres. Harvard's comprehensive holdings of Chinese ceramics boast recognized strengths in pottery from the Neolithic Liangzhu culture, in Jun- and black-glazed stonewares from the Song, Jin, and Yuan dynasties, and in colorful enameled porcelains of the late Ming period. The collection of carved rhinoceros horn is the best in the United States.

The Harvard University Art Museums consist of the Fogg Art Museum, the Busch-Reisinger Museum, and the Arthur M. Sackler Museum. From their beginnings in 1891, the Art Museums have sought to serve Harvard University as a catalyst for instruction and scholarship, as a training ground for future academic art historians and museum professionals, and as a general resource for the edification of and enjoyment by a broad general public. The collections comprise more than 150,000 objects ranging from antiquity to the present and divided among eight curatorial departments, each comprehensive and encyclopedic within its respective area. The Arthur M. Sackler Museum houses the collections and curatorial departments of Asian, Ancient, and Islamic and Later Indian art. The building, opened in 1985, was named for Arthur M. Sackler, its greatest benefactor, an internationally known collector and patron of the arts.

Taiwan - The National Palace Museum
http://www.npm.gov.tw/
The origins and travels of the National Palace Museum, Taipei are as much a part of history as the objects it houses. Formerly the imperial collection, the National Palace Museum officially opened on October 10, 1925 in Beijing. Due, however, to the vagaries of the Sino-Japanese War and the Chinese Civil War, the col-

lection was divided and hid in southern China. Reunited after the war, it once again moved when the Communists forced the Nationalist government to flee to Taiwan. The 15,000 crates of art works did not find a permanent home until 1965 when the present museum was built in Waishuanghsi, a suburb of Taipei. The museum currently displays only 1% of the more than 600,000 items in its store rooms. This year marks the 70th anniversary of the museum. Its collections are particularly strong in paintings, ceramics, jades, bronzes, and rare books and documents.

The Smithsonian Institution, Washington D.C.
Smithsonian - http://www.si.edu/organiza/

The Freer Gallery of Art and The Arthur M. Sackler Gallery
Both of these galleries are monuments to the generosity of two men: Charles Lang Freer a Detroit industrialist who lived at the turn of the century and Arthur M. Sackler, a physician who died only in 1988. Part of the Smithsonian complex of museums, they complement each other perfectly. Both museums are known for their incredible collection of Chinese bronzes including rare and unusual examples. The Freer's collection of jades is note-worthy, especially its Neolithic examples, whereas the Sackler is stronger in other areas, their superb collection of Middle Eastern art, for example.

The Los Angeles County Museum of Art
http://www.lacma.org/
When the Los Angeles County Museum of Art opened in 1965, it inherited the old Los Angeles County Museum's remarkable collection of Chinese ceramics as well as other works. Under the curatorship of George Kuwayama since 1965, the Asian collections have grown considerably. The LACMA is home to the leading collection of Chinese lacquer in America. Other groups in the Chinese gallery are also particularly strong; among them are a large number of middle Shang and Zhou bronzes, mortuary sculpture from the Han to the Ming dynasties as well as 17th century paintings.

Indianapolis Museum of Art
http://www.ima-art.org/ima/collections/asianart.html
Asian Art Collection
The core of the Asian art collection is the Eli Lilly Collection of Chinese Art, which includes all media. It is one of the finest comprehensive collections of Chinese art built by an individual in the United States. Around this gift has grown a collection containing a number of works that may be counted among the finest of their types in the world. Other Asian cultures, including India, Japan, Korea and Tibet, are also well represented.

Suggested Reading

A Short Guide to Writing About Art
by Sylvam Barnett
Harper Collins Publishers, fourth edition, 1993

Art Appreciation

Understanding Art
by Lois Fichner-Rathus
Prentice-Hall, Inc., second edition,1989

Art: Context & Criticism
by John Kissick
Wm. C. Brown Communications, Inc., 1993

Reality through the Arts
by Dennis J. Sporre
Prentice-Hall, Inc., 1991

The Art of Seeing
by Paul Zelanski and Mary Pat Fisher
Prentice-Hall, Inc., second edition, 1991

Aesthetics

The Creators: A History of Heroes of the Imagination
by Daniel J. Boorstin
Random House, 1992

Theories of Modern Art: A Source Book by Artists and Critics
by Hershel. B. Chipp
University of California Press, 1968

Art as Experience
by John Dewey
A Wideview/Perigee Book, 1934

Free Play: Improvisation in Life and Art
by Stephen Nachmanovitch
Los Angeles: Jeremy P. Tarcher, Inc. 1990

A Modern Book of Esthetics, An Anthology
by Rader, Melvin, editor
Holt, Rinehart and Winston, fifth edition, 1979

Art & Physics: Parallel Visions in Space, Time& Light
by Leonard Shlain
William Morrow and Company, Inc., 1991

General Surveys

Gardners Art Through the Ages
Louise Gardner and Horst De La Croix, Richard G. Tansey, Diane Kirkpatrick.
Harcourt Brace Janovich, Inc., ninth edition, 1991

History of Art
by H.W. Janson and Anthony Janson.
Harry Abrams, Inc., fifth edition, 1997.

A History of Architecture: Settings and Rituals
by Spiro Kostof
Oxford University Press, 1995
ISBN 0-19-508379-2

Chinese Art & Architecture

Chinese Calligraphy: An Introduction to Its Aesthetic and Technique.
by Yee Chiang / Paperback / Published 1973
Harvard University Press; 1973
ISBN 0674122267

Chinese Carved Lacquer
by Derek Clifford
Antique Collectors Club Publisher; March 1993
ISBN 1870076206

Masterpieces of Chinese Art
Rhonda Cooper, Jeffrey Cooper
Smithmark's Publishers;1997
ISBN 0765191512

The Double Screen : Medium and Representation in Chinese Painting
by Wu Hung
University of Chicago Press; 1996
ISBN 0226360741

Monumentality in Early Chinese Art and Architecture
by Wu Hung, et al
Stanford University Press; 1996
ISBN 0804724288

The Complete "Chinese Ornament"
by Owen Jones (Editor)
Dover Publications, 1990
ISBN 0486262596

Arts of the Tang Court (Images of Asia)
Patricia Eichenbaum Karetzky
Oxford University press; 1996
ISBN 0195877314.

Freer: A Legacy of Art
by Thomas Lawton and Linda Merrill
Freer Gallery, Smithsonian institution with Harry N. Abrams, Inc., Publishers; 1993
ISBN 0-8109-3315-2

A History of Far Eastern Art
by Sherman E.Lee, Naomi Noble Richard (Editor)
5th Edition; Harry N. Abrams; March 1994
ISBN 0810934140

China: 5000 Years
by Sherman E. Lee, Howard Rogers (Editor), Helmut Brinker
Harry N. Abrams; April 1998
ISBN 0810969084

Chinese Graphic Design in the Twentieth Century
by Scott Minick and Jiao Ping
Van Nostrand Reinhold, 1990
ISBN 0-442-30364-5

Arts and Crafts of China: Chung-Kuo Kung I Mei Shu
by Scott Minick, et al
Thames & Hudson; October 1996
ISBN 0500278962

The Dragon in Chinese Art
Palace Museum Vol. 3 / CD-ROM; 1998
ISBN 6304899149

Chinese Tomb Figurines (Images of Asia)
by Ann Paludan
Oxford Universiyt Press; 1994
ISBN 0195858174

Ancient Chinese Bronzes in the Shanghai Museum
by Chen Peifen,Chen Pei Fen
Scala Books, March 1996
ISBN 1857591143

The British Museum Book of Chinese Art
Jessica Rawson (Editor), Anne Farrer, Jane Portal, Shelagh Vainker
Thames & Hudson; September 1996
ISBN 0500279039

The Art and Architecture of China (Pelican History of Art Series)
by Laurence C.S. Sickman, Alexander Coburn
3rd Edtion, Penguin, USA, June 1992
ISBN 0300053347

Art and Artists of Twentieth-Century China
by Michael Sullivan
University of California Press, October 1996
ISBN 0520075560

The Meeting of Eastern and Western Art
by Michael Sullivan, Michael Sullivan III
University of California Press; January 1998
ISBN 052021263

The Arts of China
by Michael Sullivan
University of California Press; 1984
ISBN 0520049187

Art Treasures in China
by Mary Tregear, Shelagh Vainker / Hardcover / Harry N. Abrams; 1994
ISBN 08100919494

The Arts of China to AD 900 (Pelican History of Art Series)
by William Watson
Yale University Press; October 1995
ISBN 0300059892

The Caves of the Thousand Buddhas : Chinese Art from the Silk Route
Roderick Whitfield, Anne Farrar, Roderick Whitefield, S.J.Vainker
George Braziller Publisher; 1990
ISBN 0807612499

Chinese Symbolism and Art Motifs
by Charles Alfred Speed Williams
Charles E.Tuttle Company Publisher; April 1989
ISBN 0804815860

Background Notes

General Characteristics & Themes in Chinese Traditional Art

- Reverence for ancestors.
- Emphasis on linear expression.
- Utilizing the inherent qualities of materials, such as bronze, paper and ink, etc. to their best advantage.
- Jade was especially valued and believed to possess the virtues of charity, rectitude, wisdom, courage and equity, along with magical, protective powers.
- Secular themes of court and domestic life.
- Sacred themes associated with the three philosophies.
- Nature and the four seasons.
- Humans are a small part of nature, not emphasized in art, in fact, is most often overshadowed by nature.
- Horse, revered for its strength
- The purpose of art was seen as a revelation rather than a re-creation of the visible world.
- Perspective is not utilized.

Selected Time Periods in Chinese Art

Neolithic 1766 - 3500 BC

Xi'ian Banpo Village - 5,000 B.C.

Six to seven thousand years ago, a stable village was built by a late Neolithic people. Banpo had about sixty buildings and housed over 200 people from two clans. It was a matriarchal society based on farming. The houses were thatch over wood beams while the floors were sunk two to three feet into the ground. Heat was provided by a central fire for the family. They stored food in underground caves, dug deep enough to protect it from wildlife and insects. They dug a trench both for protection and large meeting hall in the central storage. Art, in the form of geometric designs decorated many of their pots which were used for storage and cooking. Special clay urns were used to bury children and infants alongside the huts.

Over the next 3,000 years the descendants of these people founded new villages, begin to build cities, use jade, bronze, and copper and increased their skills in agriculture. The first dynasty or unified government is called the Xia and lasted from 2200 to 1700 BC.

(http://zinnia.umfacad.maine.edu/~mshea/China)

Shang (1766 - 1045 BC)

The first documented historical (written records) Chinese dynasty was a feudal kingdom located in northern China around Anyang. Inscribed oracle bones and shells were used for divination and the are the oldest known examples of Chinese writing.

According to Vivianne Allenton " priests wrote their questions on one side of the tortoise shell and then held the other side toward a fire (lit in the east); the answer could be read in the shapes of the cracks caused by the heat. The characters representing the questions were inscribed in columns from top to bottom. These characters are, both in their structure and in their basis constituents, still in use today. *(Writing: The Story of Alphabets and Scripts, Georges Jean; translated by Jenny Oates, Harry N. Abrams, Inc., 1992)*

High quality bronze ritual vessels, some of the most sophisticated in the world, were made in elaborate piece molds. Sometimes as many as twenty-seven molds were used to create a single vessel. Process: First the designer produced an exact model in fine clay, complete with incised designs. Heavy clay was packed around the exterior and the interior of the model to create a mold. The model was then removed. Bronze spacers were placed to maintain an even space between the mold pieces. The entire assembly was packed in sand and filled with molten bronze (tin and copper alloy). After the casting cooled the vessel was removed from the mold and the details were filed and polished.

In the 19th century 460 such vessels were found in the Tomb of Lady Hao along with 750 jade artworks, 560 bone objects, 6900 cowrie shells (believed to be currency), and 16 human sacrifices. Lady Hao was a foreign general who became a consort to King Wu Ting. The Shang practiced shamanism which required offerings of food and entertainment to ancestors, to deceased great men, to the deities of the natural world such as rain, water, rivers, stars and wind. Many of the bronze vessels are decorated with the taotie, or the monster mask, consisting of an abstracted and geometrical representation of eyes, ears, open jaw and feet. *(Art Past, Art Present, 3rd edition, Wilkins, Schultz and Linduff; Abrams, 1997)*

Zhou dynasty 1045 -256 BC

subdivided into : Western Zhou dynasty 1045-771 BC

& Eastern Zhou dynasty 771 - 256 BC

Bronzes carried forward the art forms and styles used by the Shang. Bronze vessels became larger and added animal shapes at the mold joints. Late in the dynasty ornament became exaggerated and lost its earliest symbolic meaning. The opulence of this period is reflected in jade and lacquer artworks made for royal courts. Goods for dead nobility became a major focus of art production.

Qin dynasty 221-206 BC

The famous emperor Qin Shi Huang Di built his burial tomb surrounded by the famous terra cotta army, discovered in 1974 in Shaanxi Province. The life size battalion of cavalry, infantry and officers were set pieces, meaning each body was made in a mold. They do, however, have individualized faces. The practice of emolation, or burying human attendants and guardians, was ended with their replacement by clay substitutes. Originally the figures were painted and held bronze weapons. The Emperor was a feared and hated ruler who was said to sleep each night in a different palace and threatened anyone who revealed his whereabouts with the death of their entire family. In his paranoia the emperor had taken all metal tools from the peasants. Shortly after his burial the people broke into the tomb area with the warriors and took many weapons. But it is believed that the tomb itself has never been looted. The government is waiting to excavate it until they can be assured that they possess sufficient technology to preserve its contents. This decision was made because unfortunately some modern excavations have resulted in the destruction of items once exposed to the atmosphere. While the emperor's reign was brief he is a pivotal figure in Chinese culture for he unified many warring factions, created roads linking the empire, created a common currency as well as linking previous works to become the Great Wall, the only man made structure visible from space. The Great Wall at one time stretched 12,700 li (a li is a third of a mile) across the border between China and the Hun territories in the north. Different guide books give different dimensions, poetically the Chinese call it the "Wall of 10,000 li." It isn't one place but many.

It started as earth works thrown up for protection by different States. The individual sections weren't connected until the Qin dynasty (221-206 BC). Qin Shihuangdi, First Emperor of Qin began conscripting peasants, enemies, and anyone else who wasn't tied to the land to go to work on the wall. The tradition lasted for centuries. Each dynasty added to the height, breadth, length, and elaborated the design mostly through forced labor.

Han 206 BC - 220 AD

During this dynasty the country expanded and had a strong central government. Expansion included trade along the Silk Route. Art was characterized by a continuation of the tomb art tradition. Tomb objects included mythical animal guardian figures, bronze cast animals, including the famous Flying Horse, sophisticated ceramics and bronze mirrors. The horse, revered for its strength and grace, is a common theme in Chinese art. In 1968 two funerary suits made entirely of 2,000 jade rectangles sewn together with gold wire were found on the bodies of a royal couple. Belief in the magical powers of jade persisted throughout Chinese history. *(History of Art, Charles Minott, Harper Collins College Outlines, 1992)*

Six Dynasties 220-589 AD

This period is important in art history because it included the introduction of Buddhism into northern China from India. At first Chinese Buddhist art imitated the art of India. The earliest known Chinese sculpture of Buddha dates from 338. This small, gilt bronze figure imitates the Ghandharan Indian style. Over time the Chinese images of Buddha changed, becoming heavier and more stylized with elongated ears, and exaggerated robes.

A new practice developed of carving colossal Buddhas from the living rock of sandstone cliffs. In Shaanxi Province at Yungang a 45 foot high seated Buddha was carved about 460 AD. The site of Dunhuang, at the western gate to the Silk Route into China, has more than 300 rock-cut shrines. These shrines are also decorated with fresco paintings.

The pagoda, a multi-storied structure to house a relic or venerate a holy location, is believed to have developed from the form of the stupa in Inda. Like the Buddhist faith, this form traveled along the Silk Route into China where it was adapted and eventually took on a unique Chinese character.

Tang 618 - 906 AD

The most cosmopolitan age in Chinese art history, the Tang dynasty ushered in three centuries of extensive cultural, religious and artistic exchanges among China, Japan, Central Asia and India. The influence of Buddhism and the popular paradise sects was strong. The art of this period is characterized by enthusiasm for foreign things, the adaptation of foreign forms to Chinese philosophies and aesthetics, and accidents of the creative process, such as drips in ceramic glazes.

Buddhist Art - Buddhists were persecuted during this period. The government revived Confucianism to lessen the power of the Buddhist monasteries. For this reason, Tang Buddhist art is best known from items discovered in Japan in the tomb of the Japanese Emperor Shomu (756 AD) Tang characteristics - Buddhas and bodhisattvas have fleshier, broader appearance that those of India.

Tomb art - Wall paintings and relief sculptures found in rock-cut temples provide examples of art during the Tang dynasty. Tomb paintings from the area of Chang'an (modern X'ian) are viewed as the classic "golden age" of figure painting. *(History of Art, Charles Minott, Harper Collins College Outlines, 1992)*

Ming dynasty 1368 - 1644 AD

Ceramics - Ming and the later Qing potters excelled in the technical aspects of making ceramic wares. Fine translucent porcelain, cobalt blue-and-white porcelains, and extremely thin vessels were perfected. Highly detailed, monochromatic votive sculptures with glazes such as *blanc de chine* (white) and *clair de lune* (silvery blue) were produced.

Beijing: The Forbidden City.

The Ming dynasty is especially important in the history of Chinese architecture and city planning. Throughout Chinese history architecture is extremely conservative, with the basic building profile changing little for thousands of years. The surrounding wall is a typical feature of great palaces and famly dwellings alike.

The Forbidden City, also called the Imperial City, was designed during the Ming period on the ruins of the Mongol capital. It is set up on a north-south axis and is based on ancient philosophical and cosmological ideals. There are over 900 rooms, a succession of ceremonial gates, pavillions, halls, palaces and gardens all enclosed by a high wall. The Gate of Supreme Harmony, with five gateways is the main entrance to the complex. The Forbidden City and the three Halls of Harmony look directly south, toward the Temple of Heaven.

Beijing: The Temple of Heaven - Tiantan Park

Twice a year at the Winter Solstice and again in the fourth lunar month the emperor would proceed from the Forbidden City to the Temple of Heaven to ask for blessings for the people. He would dress in the Hall of Middle Harmony and then go to the Hall of Supreme Harmony to form the procession. The streets between the Forbidden City and the Temple of Heaven were cleared. All doors and windows would be shuttered, the people closed in behind them. It was forbidden that a commoner look upon the person of the divine emperor. The procession, made of all high ranking ministers marching in order of importance, would go through the Meridian Gate, out through the main gates, and cross what is now Tiananmen Square. Only the emperor could use the center doors. The two side doors were designated for either the military or the civil ministers. Separating the military and civil ministers was a custom which arose after many squabbles about rank and order of precedence between the two branches of government.

When they arrived at the Temple of Heaven, the emperor would retire to the Hall of Abstinence to meditate and pray alone for the night. Sacrifices would be prepared in the triple roofed Hall of Prayer for a Good Harvest. Just before dawn, he would rise and prepare. Each ritual, movement, utensil and costume had purpose and symbol. The emperor wore a blue gown embroidered with gold, the roofs of the buildings were tiled in blue -- a sacred color symbolizing Heaven. Just as the gold roofs of the Imperial Palaces were only used on buildings of the emperor, blue was reserved for Heaven. The procession passed down a long elevated concourse to arrive at the Altar of Heaven.

Three tiers of white marble lent beauty and majesty to the ceremony, the only roof was the Heaven above. There, as the tip of the sun shown over the horizon, the emperor would offer animal, grain and silk sacrifices. This ceremony was first performed in the Zhou dynasty (1100-771 B.C.). The last time it was performed (December 23, 1914) a republic had been founded and Yuan Shikai, the President, wore the imperial robes of the emperor.

These rites linked culture and tradition through multiple dynasties. The cost of this heritage was painful. Hundreds of thousands of workers labored to build the palaces and fortifications at Beijing, Xi'an, Nanjing and other major cities of the Ming dynasty. Taxes were deep and production was diverted to provide material for the construction. Due to graft and corruption, much of the good farm land was used by the nobility for pleasure sports or mismanaged until it was barely productive. By the end of the Ming dynasty, the population of the country had been reduced by about half through starvation. While reviving Neo-Confucianism the rites and rituals, they forgot the Confucian ideal that good government takes care of the needs of the people first. *(http://zinnia.umfacad.maine.edu/~mshea/China)*

The Great Wall

It was during the Ming dynasty (1368-1644) that the Wall took on its present form. The brick and granite work was enlarged and sophisticated designs were added. The watch towers were redesigned and modern canon were mounted in strategic areas. The Portuguese had found a ready market for guns and canon in China, one of the few items of trade that China didn't already have in abundance. The Ming Emperors, having overthrown the Hun dominance and expelled their Mongol rulers of the North devoted large portions of available material and manpower to making sure that they didn't return.

Since the 1600's parts of the Wall in some areas have been either dismantled to provide building materials in the area or have been buried by silt. Visitors can go to a restored section of the Wall at Badaling. Standing on the Wall and look to the north you see the beginning of the great desert flatlands of the Hun. The view to the South is like a Chinese painting of layers of rolling hills covered by short brush and trees. The terrain is rough on both sides, and even today it is only accessible by a narrow road.

Throughout the centuries, armies were garrisoned along the length of the Wall to provide early warning of invasion and a first line of defense. Great piles of straw and dung used to build signal fires have been found during excavations. There must have been small garrison towns spotted along the length. There weren't many farms or trade towns to provide ease, relaxation and food. The supply trails were over mountains along narrow paths. To bring supplies to the top, ropes were slung over posts set in the Chinese side of the wall and baskets were hauled up hand over hand.

The Wall served well. It extends from peak to peak. The height of the mountains is used to command a greater view and for its advantage in defense. It's steep. Only when a dynasty had weakened from within were invaders from the north able to advance and conquer. Both the Mongols (Yuan Dynasty, 1271-1368) and the Manchurians (Qing Dynasty,1644-1911) were able take power, not because of weakness in the Wall but because of weakness in the government and the poverty of the people. They took advantage of rebellion from within and stepped into the void of power without extended wars.
(http://zinnia.umfacad.maine.edu/~mshea/China)

The Ming Tombs

All but one of the Ming emperors are buried here. One emperor is buried outside Nanjing. Most of the outside statuary and buildings surrounding the tomb in Nanjing have been destroyed during the wars and revolutions in this century. The thirteen Ming tombs outside Beijing have been better preserved, benefitting from their remote location. Only the Ding tomb of Emperor Wan Li (Zhu Yijun) and his two wives is open to the public.

The tomb was built below ground in a great vaulted brickwork cavern. The story is that the workmen repeatedly set fire to the timber tomb which had been originally planned to put off the day of completion once the rumor spread that they would be interred in the tomb when they finished. A good plan, but then the designs where changed to use stone. The vault must be at least thirty feet high and supports a rather large hill on its roof. You enter from the top and it there seemed to be about five or six full flights of stairs to the bottom.

When a Ming emperor died, it was the death of a Son of Heaven. To provide a proper setting for the entombment, a concourse was built to be used only for the funeral processions leading to the hills in which the tombs were built. Great stone beasts and figures of ministers and warriors lined the path on either side. Their brooding presence gave stiff attention to the event. The gate at the end marked the passage to another life and the assumption of the Mandate to Rule by the new emperor. The Sacred Way is about four miles, measured from the gate to the entrance of the central tomb.
(http://zinnia.umfacad.maine.edu/~mshea/China)

Qing dynasty 1644 - 1912 AD

The Summer Palace - It takes three days to get to the Summer Palace if you go by barge along the canals and river to Kunming Lake in an imperial convoy. It takes less than an hour by bus. The Summer Palace seemed like a remote "get-away" for the emperors who were enclosed in the stifling Imperial Palace. The "palace" is actually a garden encompassing a small mountain, a lake, a river, and innumerable buildings. Most gardens in China are places to enjoy the shape and contour of nature. The gardener creates a perfection of nature and tries to encourage appreciation of its beauty. It has little resemblance to what westerners would call a garden.

Qianlong of the Qing dynasty, built a garden here in honor of his mother in 1750. He expanded an earlier Ming temple, enlarged the lake and called it Kunming Lake, and renamed the mountain the temple stands on from Jug Mountain to Longevity Mountain. His name for The Summer Palace was the Garden of Pure Ripples.

In 1860 the British and French destroyed the Garden of Pure Ripples as well as Yuan Ming Yuan (what we call the Old Summer Palace). Yuan Ming Yuan comprised acres and acres of buildings housing the treasures of China. The British and French were "negotiating" with the emperor to get better trade agreements. Victor Hugo wrote an open letter at the time, deploring the action and calling it one of the great tragedies of history.

The Dowager Empress Cixi began rebuilding the Summer Palace in 1873 for her retirement and renamed it Yi He Yuan -- Garden of Peace and Harmony in Old Age. That remains it proper name in Chinese. The Dowager Empress Cixi served as regent and was able to channel funds from the treasury which had been targeted for the navy. She is often blamed for the easy victory won by the Japanese navy and the subsequent humiliation of the Chinese government in 1895. The Palace was burnt again by Russian, British and Italian troops in 1900 as retaliation for the Boxer Rebellion. Cixi began rebuilding in 1902 and actually got to use it for awhile. She died in 1908.

"Little Suzhou" was a village built to replicate one near Shanghai to give the emperor the illusion of shopping and exploring its beauty. Eunuchs and ladies from the court would play the roles of shopkeepers and artisans while the emperor meandered through the stalls.

At the top of Longevity Mountain is the Lama Temple. On the way up one could begin to appreciate what Cixi had planned. The entire garden is laid out to create moments. Cixi would have an entire wall built so she could put a window in it. As you walked along the wall one get glimpses of views framed by each window. *(http://zinnia.umfacad.maine.edu/~mshea/China)*

Republic of China 1912 -1949 AD

People's Republic of China 1949 -

Social Realism, diametrically opposed to traditional Chinese art and its humanism, is the dominant style of art produced in the service of the state during the Republic.

In his address "The Yan'an Forum on Literature and Art" Mao Zedong encouraged artists to reject foreign images and the notion of art for art's sake as bourgeois and meaningless to the Chinese people. In his words "art should use the rich , lively language of the masses' in order to move beyond its select urban audience and live up to its primary responsiblity of communicating to the people."

Mao sent Cultural representatives to Moscow to study Soviet propaganda methods and their implementation. He sought an effective propaganda model to use in the cities where artistic tastes were more sophisticated. During the late forties themes centered around the harmonious relations between peasants and soldiers. Images of the army assisting peasants became commonplace. By 1949 the largely illiterate peasants had been won over by Mao's tactics. For the next two decades Mao would continue to employ artists to fuel his propaganda.

Communism & Cultural Revolution - 10 commemorative buildings were erected in Beijing to celebrate the communist party and Mao specifically.

During the Cultural Revolution countless art objects and architectural sites were destroyed by the Red Guards who viewed their acts as patriotiotic. Art became a tool in the service of Mao Zedong, whose goal was to unify China and to transform the Chinese into a work force in the service of the government. Images of Mao, as hero, were everywhere. All historical artforms and individualism in art were seen as standing in the way of progress. By 1966 a new revolutionary style was the only visible form of art in China. *(Chinese Graphic Design in the Twentieth Century, Minick & Ping, Van Nosstrand Reinhold, 1990)*

In recent times art and theatre students have been at the center of many political uprisings. This occurs because the Chinese system of education separates students into specialized institutions. Teaching art involves non-linear thinking, individualism, and problem solving with multiple correct answers. As a result this group of students are very different from most Chinese in their willingness to express, and even demand, freedom of expression. This has often placed them at odds with the government as happened in Tiananmen Square in June of 1989, when an undisclosed number of students were killed as the govenment crushed their rising wave of rebellion out of fear that the student demands were growing in popularity throughout the country.

Folk arts and traditional forms continue to thrive while those who produce more modern works receive less recognition within their homeland. The artists who produce contemporary oil painting, a mixture of Chinese and western art ideas, sell their works primarily to foreigners and in overseas galleries. Many serve as professors to support themselves.

Samples of Evaluation Measures

Written Assignments

#1 Descriptive Paper

Select one piece of art work from (text or much better from a local gallery or museum). Describe the piece as specifically and fully as possible so that someone who has never seen it could visualize it accurately. Minimum two pages typed. Consider the formal qualities of the artwork. All art will use some, but certainly not all, of the art elements. Which can you see in this piece?

- Art Elements: Line - organic or geometric, Shape - positive and negative, Color - hue, tint or shade, color schemes or combinations, Value - white to black and shades in between, Texture - real or illusion, Scale overall, and the relative size of the parts to each other, Space - flat or illusion, real space occupied for 3-D works.

Composition: How are the elements arranged? Balance - symmetrical or asymmetrical, Unity, Repetition - pattern or random placement. Is there flow, direction or rhythm in the piece?

- Subject Matter:
  - Naturalism: Looks "realistic" or natural
  - Abstraction: Simplification of an observable object or person.
  - Non-objective: uses formal qualities only
- Materials: Appropriate to content. Technique if known. Skill level.

Be sure you include the title of the artwork, size and the artist's name. Ttiles of artworks should be underlined or italicized, NOT placed within quotation marks. Do not write in first person.

#2: Response/Opinion Paper

Bring your typed paper to class.
We will use it for an in-class exercise BEFORE you turn them in.

Select one piece of art (different from your choice for the descriptive paper.) Write a brief discussion of your emotional response to the artwork. Hint: Pick something that evokes strong feelings, either positive or negative. Include in your discussion those factors that you believe caused your feelings. The causes may be the observable characteristics of the work, the subject matter, or some personal association the piece has for you.

There are no incorrect responses. This paper will be evaluated on your descriptions of your observations,

your ability to use art related vocabulary, style, completeness, organization and grammar. Make sure you have an introduction and a conclusion.
Minimum length 1 1/2 to 2 pages typed. Include the title of the artwork, size and the artist's name.
YOU MAY WRITE IN FIRST PERSON.

#3 Museum Field Trip Paper

Please take time to look at the art works located in the sections on China (and other selected areas in the specific museum).

1. Select any figurative works from three of the areas listed above.
Discuss the differences in the depiction of human form in the three pieces.
(answer should be minimum of 3 paragraphs or about 1/2 to 3/4 page hand written)
2. Do you think these are typical examples? Why or why not? (may require additional research to support your conclusion)
3. Select one other piece from any part of the museum. Give title, etc.
Explain the reasons why it appeals to you. (1 paragraph)
4. Select one other piece from any part of the museum. Give title, etc. Explain the reasons why it bothers, disturbs, or makes you uncomfortable, or angry. (1 paragraph)
5. Consider the actual display of one piece of artwork. Look at the framing or sculpture stand, lighting, label information, placement relative to other objects (syntax). Does the installation impact your attitudes regarding the piece? Does it elevate it or do it injustice?

#4 Compare & Contrast Paper

Select any two pieces of art. You may choose from your text, or any other source. Provide copies of your selection.

When you write a comparison between two works, remember the point is to compare and contrast them and not to write two separate essays. Your opening or topic paragraph should be a concise statement about the primary similarities and/or differences between the works. Be sure to include the titles of the artworks, sizes and the artists' name in your introduction. The subsequent points should directly support your topic. These points of analysis should always be based upon careful and precise observation of each work. Your points should be written in a manner that cross references a feature of one work to the other. The form of your essay should be built using a comparative method, with description, analysis, and meaning providing the essential elements of your essay.

Write a strong, logical conclusion which restates your thesis. Do not add new ideas at the end of the essay. Historical information, if it is available, can be added to provide a context for the works.
Minimum - 3 typed pages. Do not use first person.
Just a list to serve as a reminder - Include consideration of the following formal qualities of the art, as appropriate to the pieces you are discussing:

- Art Elements: Line - organic or geometric; Shape - positive and negative; Color - hue (specific color names), tint or shade, color schemes or combinations; Value - white to black and shades in between; Texture - real or illusion; Scale overall, and parts relative size to each other; Space - flat or illusion, real space occupied for 3-D works.
- Composition: How are the elements arranged? Balance - symmetrical or asymmetrical, Unity, Repetition - pattern or random. Subject Matter: Naturalism: Looks "realistic" or natural. Abstraction: Simplification of an observable object or person. Non-objective: uses formal qualities only. Materials used. Technique if known. Skill level.

Sample topic: Select two of a single artist's works from very different time periods in his/her life. Discuss how they are show similarities of content and style. Also include the differences which reflect growth as an artist over time.

Sample topic: Compare and contrast a watercolor scroll painting to a more contemporary painting. Consider the subject matter, composition and the inherent differences in the mediums.

#5 Research Paper

Select any of the time periods covered by this course. After reading about the topic you have chosen, select three representative works of art or architecture. These may be from different regions, subgroups, or time periods of the particular topic you have chosen to research. Make copies of all of the images to include with your paper.

In your paper you must:

(1) FULLY describe the three selected works
    (use visual art elements as a minimal checklist)
(2) discuss the cultural context (function, history, artists' roles in selected society)
(3) discuss the philosophical or religious (ritual) connection of the objects to the culture
(4) identify common characteristics in the three objects which identify them as products of that particular culture.

Mechanics: Paper needs a strong introduction and conclusion. Do not write in first person.

Paper must be a minimum of seven pages in length, size 10-12 type, double spaced.

On additional pages list the works cited and footnotes (minimum of five bibliographic references [your text will be #6 if used] - plus two from the internet - give the correct url (internet address). Be exact - I'll look it up. Bibliographic references and footnotes must be in a standard format. Format for internet sources will be provided.

Attach copies of your three images.

The paper must have a cover sheet with a title and your name.

Topics must be approved by the instructor.

Deadlines: (from time assignment is made)
Each item will be reviewed by the instructor and returned with suggestions for areas of further investigation.
week 1 DUE: Topic paragraph - identify the time period and the three works.
week 2 DUE: Outline and preliminary Bibliography.
week 4 DUE: First draft of paper. Include images.
week 6 DUE: Completed paper with all attachments.

Sample Essay Questions

1. What was the role of painting in Chinese art history? culture? How does this relate to Western ideas about the "hierarchy" in the arts?

2. Define the concept of animism. Give specific examples of ways it is expressed in Chinese art.

3. Discuss the difference between "craft" and "art" in a western context and in a non-western context. Give specific examples.

4. Discuss the ethics, economics and implications of the removal of archeological and artistic works from their country of origin for placement in private collections and museums.

5. What is the relationship between calligraphy and the other forms of painting in Chinese art?

6. What is the role of the artist in Chinese society? Contrast to the role of the artist in our culture.

7. Discuss the transmission of philosophies and their related artistic styles from India, through China and Korea to Japan.

8. What is the relationship of burial customs to art in China?

9. List the predominant art forms (techniques/materials) for each time period.

10. How are creation (and other) myths expressed through the artworks of China? Give examples.

11. Discuss the typical characteristics of Chinese architecture.

12. What is the unique architectural form for which China is given credit? What culture inspired it? What culture adopted it?

13. Who was the first emperor of a united China? What impact did he have on culture? What major archeological sites are associated with him?

14. What was the importance of the silk trade to Chinese culture?

15. Discuss the Six Canons for Chinese landscape painting developed in the mid-sixth century.

16. What were the dominant philosophies in China? What was the impact of each on art?

17. Which two time periods are known for fortifications and city planning? Discuss geomancy in relation to Chinese urban design.

18. Discuss the depiction of the human in Chinese painting. How does it reflect Chinese philosophy?

19. How does Buddha's physical appearance differ in Tang dynasty China from his appearance in India?

20. Discuss the impact of Mao Zedong's policies on art in China.

Review in the form of Jeopardy Game Show

(*NOTE:* I have used this process three times in art history courses. Most students seem to enjoy the interactive and competitive aspects of this style of review.)
Small student groups (2-3 people) are each given a list of terms and a set of instructions. Students then write questions for each of their terms. These are placed on large index cards. A board is set up to hold the cards. The review requires a student moderator, assistant and scorekeeper. The Instructor acts as judge and provides correct answers for any unanswered or incorrectly answered questions. Students can serve as the judge. But it may be necessary to overrule them if they give an incorrect answer. The class divides into teams. Small prizes are given. Someone always hums the show theme without being asked.

Instructions to the students: For each term on your list write a question which uses that term as the answer. Type your answers OR print very clearly. Bring two (2) copies of terms and questions to class. You will meet in groups to go over your questions. One set will be turned in for your grade on the exercise. Keep one set. On index cards (which will be provided) clearly print the term on one side. On the back write the question. You must bring the completed cards to the following class meeting to play the Jeopardy Game Review.

terra cotta
polychrome
regalia
mandala
patrons
high relief
bas relief
monochromatic
rock-cut tombs
living rock
reliquary
canons
hypostyle
iconography
lost-wax casting
pictographs
heroic scale
anthropomorphic
fresco
fresco secco
nonobjective
canon
abstract
narrative
sarcaphagus
continuous narrative
monochromatic painting
Shang
Han
Tang
Ming etc.
porcelain
pagoda
Chang 'an
scroll
Five Virtues
Imperial City
Silk Road
Great Wall
Temple of Heaven
Qin Shi Huang Di
Six Canons
celadon
calligraphy
woodblock printing
invention of writing
jade
etc.

Items to Consider for Analysis and Critique of Artworks

Content: Subject matter
Context - time, place, circumstance
Subcontext (not stated but generally known - symbolism)

Style: Naturalism: Looks "realistic" or natural
Abstraction: Simplification of an observable object or person.
Non-objective: uses formal qualities only
Other "isms" - example: expressionism, impressionism, etc.

Technique: Process
Skill level
Materials - characteristics, appropriateness for project

Audience: Appropriate choices for clear communication with desired audience
Color schemes, icongraphy, etc.
Size appropriate for display area

Formal Qualities

Art Elements: Line - organic or geometric, implied, expressive
Shape - positive and negative, geometric or organic, form for 3-D
Color - hue, tint, shade, color schemes or combinations
simultaneous contrast, optical color mixture
Value - white to black and shades in between
Texture - real or simulated
Scale - overall, and parts relative to each other
Space - flat or illusion, real space occupied for 3-D works
overlapping, position, perspective - linear or aerial

Composition: Balance - symmetrical or asymmetrical, radial, bilateral
Unity or chaotic
Repetition - pattern or random
Emphasis
Rhythm
Variety
Gestalt principles - closure, similarity, proximity

Questions to consider

Do common themes, techniques, compositions, or formal qualities recurr in multiple works by the same artist or group of artists?

Does skillful technique overwhelm the content?

Does the artist lack skill or confidence in the use of the technique?

Are the materials and techniques appropriate (effective) for the content?

Does the work evoke humor, cynicism, irony, pathos or other emotions in the viewer?

Is the artwork too complex? too simple?

Do you think the artwork has any long-term value (as art - not $)?

Is it interesting each time you see it over and over?

Can the art be described as subtle, elegant, quiet, harsh, loud, energetic, other adjectives?

Did you feel or think anything new because you experienced this art?

Did it cause you to experience art, or merely see it?

Did your life change because you saw it?

List 8–27 Symbols Used in Chinese Art

In the Asian cultures, traditional symbols were understood by all to represent specific things. Spirits were believed to be involved in people's daily lives.

TWELVE IMPERIAL SYMBOLS

ax
constellations
dragon
flowery bird
fu symbol (bat)
millet and flames
moon
mountain
paired dragons
sun
temple cups
water weed

EIGHT BUDDHIST EMBLEMS

canopy
conch shell
lotus flower
mystic knot
pair of fish
umbrella
vase
wheel of law

FIVE HAPPINESSES (GROUP OF FIVE BATS)

a natural death
health
longevity
love of virtue
officialdom

THREE PERFECTIONS

calligraphy
painting
poetry

NINE PARTS OF A DRAGON

belly of a frog
claws of a hawk
ears of a cow
eyes of a rabbit
head of a camel
horns of a deer
neck of a snake
palm of a tiger
scales of a carp

THREE ABUNDANCES

hands of Buddha: happiness
peaches: longevity
pomegranates: fecundity

MISCELLANEOUS SYMBOLS

bat: good luck
birds: free, wandering spirit
book: learning
butterfly: symbol of joy
carp: determination, good luck
chrysanthemum: autumn, joy
coin: prosperity
crane: longevity
cranes and pine trees together: old age
dragon (five clawed): only used by the emperor
dragon: strength and beauty
fish: plenty, abundance
fu (bat): good luck
gate gods
ingot of gold: riches
kitchen god and his wife: watch daily activities
lotus: purity, creativity
mystic knot: longevity
pair of mandarin ducks: happy marriage
peach: longevity, happy marriage wishes, immortality
peacock: beauty and dignity
peony: spring, joy
phoenix: combination of pheasant and peacock
pine tree: long life
plum blossom: winter and beauty
pomegranate: fertility, numerous descendants
red: life, happiness
teapot: fertility
three-legged toad: spits gold coins, lives on the moon
tiger: ward away evil spirits
tortoise: luck and wisdom
Dragon of Spring: beginning of life, guardian of the East
Phoenix of Summer: peak of life, guardian of the South

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List 8–27 Continued

MISCELLANEOUS SYMBOLS (cont.)

Tortoise of Winter: hibernation, luck, guardian of the North
White tiger of Autumn: harvest and death, guardian of the West
Yin: darkness, earth, moon, and quiescence
Yang: light, heaven, sun, and vigor

COLORS

red: joy
white: mourning

BUDDHIST SYMBOLS

angels
demons
devils

THE CHINESE ZODIAC (BASED ON YEAR OF BIRTH)

The Rat: 1924, 1936, 1948, 1960, 1972, 1984, 1996, 2008
The Ox: 1925, 1937, 1949, 1961, 1973, 1985, 1997, 2009
The Tiger: 1926, 1938, 1950, 1962, 1974, 1986, 1998, 2010
The Hare: 1927, 1939, 1951, 1963, 1975, 1987, 1999, 2011
The Dragon: 1928, 1940, 1952, 1964, 1976, 1988, 2000, 2012
The Snake: 1929, 1941, 1953, 1965, 1977, 1989, 2001, 2013
The Horse: 1930, 1942, 1954, 1966, 1978, 1990, 2002, 2014
The Sheep: 1931, 1943, 1955, 1967, 1979, 1991, 2003, 2015
The Monkey: 1932, 1944, 1956, 1968, 1980, 1992, 2004, 2016
The Rooster: 1933, 1945, 1957, 1969, 1981, 1993, 2005, 2017
The Dog: 1934, 1946, 1958, 1970, 1982, 1994, 2006, 2018
The Boar: 1935, 1947, 1959, 1971, 1983, 1995, 2007, 2019

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List 8–26 Chinese Crafts and Folk Art

Ancient China's artistic heritage is representative of that of many other Asian regions, whose work is similar. Museums contain fine examples of Asian porcelains, carvings, bronzes, paintings, lacquerware, screens, and calligraphy. Asian folk art was created by people who were distanced from the more sophisticated culture of the cities and the court. It evolved when people made utilitarian objects such as baskets, clothing, and decorations for their homes.

BAMBOO

- bamboo trinket boxes
- baskets
- bird cages
- coolie hats
- folding fans
- furniture
- silk parasols
- sleeping mats

CLAY (CERAMICS)

- ceramic animals
- ceramic tiles
- ceramic tomb guardians
- clay figures
- masks
- model furniture (for tombs)
- pottery pillows
- teacups
- teapots
- toys
- whistles

CLOTH

- blue dye-resist cloth
- embroidered children's collars, hats, and shoes
- embroidered fans
- embroidered stories

IVORY

- boats
- carved balls within balls
- chopsticks
- combs
- decorative carvings
- fans
- foo dogs
- mahjongg pieces
- necklaces
- netsuke (toggles for clothing)

JADE

- belt buckles
- carved chain
- carved cups and bowls
- decorative carvings
- deer
- ear "scoop"
- earrings
- jade bottle
- jade screen
- pendants
- peony
- pomegranate
- thumb rings
- tortoise

METAL

- bronze casting
- bronze lamps
- cloisonné
- gold "sleeve weights"
- golden armlets
- golden earrings
- golden hair ornaments
- metal bells
- silver engraving

PAPER

- fans
- kites
- lanterns
- paper cuttings
- paper flowers
- umbrellas
- woodblock prints

STRAW

- straw mosaic bookmarks
- straw mosaic boxes

OTHER

- boat carved from peachstone
- calligraphy
- carpets, hand knotted and carved
- carved peachstone beads
- carved seal (chop)
- dough figures
- lacquer screens
- mask making
- paintings
- papermaking
- porcelain
- shadow puppets
- stone carving
- toys
- woodcarving

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The art teacher's book of lists / Helen D. Hume.
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List 10–8 American Museums with Special Emphasis on Asian Art

CALIFORNIA

Asian Art Museum, Golden Gate Park, San Francisco

Fine Arts Gallery, Plaza de Panama, Balboa Park, San Diego

Japanese American National Museum, 369 E. 1st St., Los Angeles

Korean American Museum, 3333 Wilshire Blvd., Los Angeles

M.H. de Young Memorial Museum, Golden Gate Park, San Francisco

Pacific Asia Museum, 46 N. Robles Ave., Palo Alto

CONNECTICUT

Yale Art Gallery, 1111 Chapel St., New Haven

DISTRICT OF COLUMBIA

Arthur M. Sackler Gallery, Smithsonian Institution, 1050 Independence Ave. SW

Freer Gallery, 12th St. and Jefferson Dr., SW

ILLINOIS

Art Institute of Chicago, Michigan Ave. at Adams St., Chicago

Chinese Museum, 2002 S. Wentworth Ave., Chicago

Oriental Institute Museum, 1155 E. 58th St., Chicago

INDIANA

Indianapolis Museum of Art, 1200 W. 38th St., Indianapolis

MASSACHUSETTS

Fogg Art Museum, 32 Quincy St., Cambridge

Mount Holyoke College Art Museum, South Hadley

Museum of Fine Arts, 465 Huntington Ave., Boston

Museum of Fine Arts, 49 Chestnut St., Springfield

Museum of the American China Trade, 215 Adams Street, Milton

Worcester Art Museum, Worcester

MINNESOTA

Minneapolis Institute of Arts, 2400 Third Ave. S., Minneapolis

Minnesota Museum of Art, 75 West 5th, St. Paul

MISSOURI

Nelson-Atkins Museum of Art, 4525 Oak St., Kansas City

NEW JERSEY

Newark Museum, 49 Washington St., Newark

Princeton University Art Museum, Princeton

NEW YORK

The Asia Society Galleries, 725 Park Ave., New York City

Brooklyn Museum, 200 Eastern Pkwy., Brooklyn

Japan Society Gallery, 333 E. 47th St., New York City

Metropolitan Museum of Art, 1000 Fifth Ave., New York City

NORTH CAROLINA

Mint Museum of Art, 2730 Randolph Rd., Charlotte

OHIO

Cleveland Museum of Art, 11150 East Blvd., Cleveland

Dayton Art Institute, 456 Belmonte Park, Dayton

Johnson Museum, Coshocton

Museum of Burmese Arts, Granville

Toledo Museum of Art, Toledo

OREGON

Museum of Art, University of Oregon, Eugene

Portland Art Museum, Portland

PENNSYLVANIA

Everhart Museum, Nay Aug Park, Scranton

University of Pennsylvania Institute of Contemporary Art, 118 S. 36th St., Philadelphia

RHODE ISLAND

Rhode Island School of Design Museum, 224 Benefit St., Providence

Rockefeller Library, Providence

SOUTH CAROLINA

Florence Museum, Florence

TEXAS

Museum of Oriental Cultures, 418 Peoples St., Corpus Christi

VIRGINIA

Hermitage Foundation Museum, 3637 N. Shore Rd., Norfolk

WASHINGTON

Seattle Asian Art Museum, 1400 E. Prospect St., Volunteer Park, Seattle

Wing Luke Asian Museum, 407 Seventh Ave. S., Seattle

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Fulbright-Hays Seminars Abroad Curriculum Project for

"China: Tradition and Transfomation"

June 27 - July 30, 1998

submitted by Jeanne Brubaker

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"In Pursuit of the Color Green: Chinese Women Artists in Transition"

A Slide Lecture for Public and Educational Presentation

most recent including:
Bechtel International Center, Stanford University, Stanford, CA - "China: Crossing Borders" exhibit (9/11/98)
New College of California, San Francisco, CA - seminar on "Creativity and the Shape of Culture" (8/1/98)
New College of California, San Francisco, CA - seminar on "Dimensions of Color in Art" (8/22/98)
Prison Arts Project, Central California Women's Facility, Chowchilla, CA "Chinese Women Artists in Transition" (8/30/98)
San Jose State University, San Jose, CA - "Legacy of Asia" seminar (9/22/98)
Prison Arts Project, Deuel Vocational Institution, Tracy, CA "Chinese Traditions in the Arts (9/26/98)
City College of San Jose, San Jose City College, San Jose, CA "Chinese Women Artists in Transition" (10/7/98)
West Valley College, Saratoga, CA "Asian-Western Mediterranean Connections in the Ancient World" (10/9/98)
New College of California, San Francisco, CA - seminar on "Creativity and the Shape of Culture" (11/14/98)
Prison Arts Project, California Training Facility, Soledad, CA "Chinese Traditions in the Arts" (11/19/98)

Green is the color of prosperity in China, often traditionally associated with the symbol of the dragon, a metaphor for ultimate vitality, both physical and spiritual. The dragon is also a symbol of union between the earthly and heavenly systems. In the earthly system, Chinese women's creativity and hopes for a vital artistic career are intensely defined by social conditionning. They live in a society with a powerful collectivist social structure. To become a self-actualized artist --- whether painter, writer, dancer, musician, actress or architect --- is a formidable prospect for contemporary Chinese women. Understanding how women function as artists in contemporary Chinese society requires a general overview of China's institutional roots. Individualism as we know it in the West, whether manifest in guaranteed freedoms and rights, or in extreme forms of alienation, did not develop in China. According to Yi Fu Tuan, author of Segmented Worlds and Self, "Modern scholars have often noted that Chinese individualism lacked institutional support. China did not have a strong middle-class, a vigorous capitalism, a church that fought against the state for its prerogatives and competing religions that argued for the primacy of conscience in confrontation with authority." Individualism, self, and self-consciousness are concepts that are an outstanding product of Western culture. So, Chinese women's quest for prosperity as artists is still inextricable from a larger collective system, even if that system is experiencing profound changes.

A commitment to the collective social order seems to be a deeply ingrained trait of the Chinese people. Confucianism did not create it, but rather built upon it. Educational edicts, morality books, public lectures, sermons, village compacts, community schools, mutual responsibility associations and self-help groups have all been essential ingredients in the moral ecology of traditional Chinese society. According to Tu Wei-ming in his esssay *Intellectual Effervescence in China* (Daedalus Journal of the American Academy of Arts and Sciences, Spring, 1992) "...the manner of living ordinary life in China, constrained by the circumstances of initial conditions compounded by the institutional imperatives of modernization, makes Chinese society radically different from anything that exists in Western Europe, North America, or industrial East Asia."

Today, the renewed faith that the cultivation of the person and the regulation of the family are preconditions of organic social solidarity and governance of the state is not a surprise. So, in the context of traditional family, religion and social structure, how do Chinese women artists reinvent themselves within the larger system? How do they find a venue for their creative work? Facing tremendous social and economic change --- government-run factory shut-downs, the impact of joint venure businesses, the diaspora of a floating labor population, the one child family policy --- the most viable option for Chinese women artists is to reinvent themselves in the traditional arts in pursuit of prosperity symbolized by the color green. To a Chinese woman, prosperity is not only financial, it is not only a career or folk art expression that really works in the world, but the joining of material with spiritual values representing family and community solidarity. It is the green dragon of ultimate vitality, union of physical and spiritual, the recognition that we are part of an earthly system.

Let us begin with a brief overview of women's roles in China's "Deep Past" (Michael Oksenberg's term from his 6/26/98 lecture) by taking an imaginary visit to the Terracotta Warrior Tombs of the Emperor Qin Shi Huang near Xi'an (200's B.C.), to the Tang cultural period in Xi'an (618-907) and to the Imperial Forbidden City and Temple of Heaven in Beijing (from 1400-to 1911). Try to imagine how traditional women's lives were impacted by an emerging Imperialist and then strictly codifed Imperialist social structure.

After evoking the status of women during these two periods, we will review Chinese Communism's ascent to power, looking at the work of Soong Ching Ling, Dr. Sun Yatsen's wife, an intellectual, writer and organizer active during the formative years of Communism in Shanghai and later in Beijing. The impact of Communism is a massive history of state penetration into society, one that became exhausted by political campaign and land reform. At the close of the Cultural Revolution (late 60's), the nation was left emotionally depleted and near civil war. Many women had made tremendous sacrafices of their artistic creativity to fulfil obligations to Communism's social programs.

The last 20 years have been the best in the last 150 years for Chinese women artists, however China remains a bewildering paradox for them. Embedded in an eclectic political system are four separate systems influencing women's prosperity. Mobilization, growing out of the Communist past runs campaigns, coordinates the state and pushes the population forward. Sovietization features remnant control freaks of the Marxist Leninist managed economy. Institutions since 1970 have evolved into various systems that manage foreigners, joint ventures and tourist hotels. China has become a semi-market economy as well, existing outside of state control, inchoate, newly forming, influencing the reappearance of religion and the beginning of grass roots and mystical organizations not under state control. The role of women participants and artists in spiritual rituals of Buddhist, Taoist and Zen temples is currently enjoying a new Renaissance. This is expressed both in their reverence of Quanyin, the goddess of compassion and mercy and in their involvement in the art of paper folding to create lotus sculptures constructed of bamboo paper and used as offerings in these temples.

National Minorities women, composing 55 individual minorities, comprise 7 % of China's total population. Liu Tieliang, Professor of Chinese Languages and Literature at Beijing Normal University expressed surprise at the abundantly diverse spiritual traditions and folk customs of the minorities people. Both folk and religious traditions are very popular to tourists today. Professor Tieliang feels that the Han Chinese don't really practice a fixed belief. "If you want to learn about religion, you must turn to the peasants "...there are so many local distinctions and communities different from one another." In minorities villages, dragon folk tales, house gods, door gods and myths figure prominently. Women folk artists directly support the annual cycle of folk festivals enjoyed in rural China: Spring festivals, New Year's festivals, Lantern festivals, Pure Brightness festivals, Dragon Boat festivals, Double Six festivals, Double Seven festivals, Mid-Autumn festivals and Double Nine festivals all enhance the collective village's imagination about the beauty of food, flowers, the environment and even the night sky. Many minorities women artists have revived their arts and crafts traditions for the tourist economy and sales of these folk crafts serve to directly support the family's prosperity, paying for more modern tools and household amenities.

Temples used for sacrifices are found in every village and there has been a complete shift in attitude toward their use since the Cultural Revolution and economic reform. Whereas before, the government attempted to promote changes in cultural customs and religious faith, now there is a "hands off" policy. In Taoism, Buddhism and Confucianism, we see possibilities for how Chinese women may relate to nature, belief in the afterlife, a higher ideal or ethical modes of behavior. However, Shamanism, indigenous perhaps from the earliest days of oracle bone reading, can offer healing, ecstasy or great joy ("xiangfen"). With the assistance of a spirit or animal helper, the soul may receive assistance and healing through connection with a non-ordinary reality facilitated by a shaman. Shamans help to solve problems and bring healing. Before, this practice was performed exclusively by a male Shaman. Now, more women believe in Shamanism and support it, often becoming shamans themselves.

Contemporary women artists are not enamored with Mao. Their expressive impetus fluctuates between experimental styles in painting and sculpture which at times incorporates western techniques and at other times addresses social and political concerns. The few women who do manage to become financially successful, do so through assistance of Hong Kong galleries and end up moving to Hong Kong (prior to the Asian Economic Crisis at least). Although few women artists have made it to the annual Venice Biennale, some styles in art include westernized Neo Realism, allegorical combinations of East/West ideas, Political Pop and even images of Mao staring at bikini-clad blondes. A Hong Kong woman artist who fascinated me the most is the anonymous "Ruby Doll" poster artist whose art posters were banned by Hong Kong authorities due to their explicit critique of the ideal "Barbie Doll" female figure. These non look-alike rosy inflatables challenged a value system that exploits women's bodies as consumer product, as Kowloon prostitute and as disadvantaged factory worker exploited in "Barbie" sweatshops. In this case, political statements in art exhibited prominently in the Kowloon keraoake bar prostitution district, a district particularly inpenetrable for Association for the Advancement of Feminism workers, questionned the exploitation of Chinese prostitutes coming in from the People's Republic of China. Karaoke bar ads circulating in interior China offer women $20,000 a month (of which the bar retains 50%). Three months of this work constitutes more than these women can earn at home in fifteen years. In this case, the "Ruby Doll" posters question the pursuit of the color green for its own sake and emphasize the color red of women's bodies - bloated to capacity in their exploitation by consumer Capitalism.

From Imperial China to Karaoke Hong Kong, Chinese women artists are continually challenged to realize the color green, the dragon symbol of prosperity in creating a lifestyle of vitality that joins physical with spiritual well-being. This prospect seems to have changed little from China's imperial roots to today's inchoate, newly-forming market economy.

List of lecture slides:

slides:
XI'AN - Starting point of the Silk Road, Qin Dynasty (221-207 BC) through Tang Dynasty (618-907)

1. QIN (221-207): Great unifiers. Uniform system of currency, units of weights and measures established. First bureaucritic cabinet appears. First Qin emperor cruel and autocratic. Confucian scholars form resistance movement. Persecution of Confucian scholars (460 buried alive in Xi'an). Confucian writings burned wherever found. Bamboo books with Confucian writing burned for a solid month. Construction of monolithic burial site for Emperor Qin Shi Huang by conscripted labor of the common working people, ie. craftsmen, ceramicists, painters, construction workers. Many laborers entombed alive in the graves to keep Huang's tomb construction a secret. Qin Shi Huang paranoid of uprisings by the people. Confiscates all bronze implements in region, including bronze plow heads and farming equipment. Stores these in tombs as well. At his death, tombs are razed by commoners to retrieve their bronze tools and to eradicate his memory. Lives of the wives of these craftsmen who no doubt assisted in the ceramics crafts must have been emotionally challenging.

slides: Images of Qin female courtesans and domestic workers in terracotta; Tombs 1, 2, 3: Terracotta warriors, archers, charioteers and horses; Bronze Chariot and Horses

2. TANG (618-907): Culture and the arts flourish. One million people living in Xi'an. Streets laid out geometrically. Bells rung at gates in morning, drums resounding at the gates at dusk. Economic and cultural prosperity in the arts. Music, dance, musical instruments introduced from West Asia. Tri-color glazed pottery and camels appear. Tai Zong most supportive of bringing Buddhism into China from India. Tai Zong's minister, Xuan Zang, studies Buddhism in India for 17 years bringing back the sutras with him. Forms basis for the "Monkey King" (journey to the West to bring back the scriptures accompanied by monkies, etc.). The arts coupled with the promotion of Buddhism during this period no doubt offered women more freedom of creative expression.

slides: Classical Tang Dance concert - contemporary women dancers performing at a Xi'an theater wearing Tang era mixed with modern costume designs.
Yang Yu Qin's art of paper cuts - demonstration at Xi'an hotel.
Big Goose Pagoda - slides featuring stupa architecture; women, children and familes offering incense and worshipping at Big Goose Pagoda.
Great Mosque of Xi'an - slides or architecture, nearby antique market.
i'ian Institute of Classical Painting - women painters at work creating classical chinese brush paintings in calligraphy and landscape genres.
Xi'an textile factory - women silk rugweavers working on looms.
Xi'an night market - women selling crafts, flowers and food on X'ian streets.

3. **BEIJING** (1400-1900) To get a sense of how the past influences perception of the present and to recreate in our mind the experience of going to see the emperor, we enter the Forbidden city via the main gate with Mao's portrait with "trembling knees and ashen face" (Oksenberg). There was nothing outside this realm that was superior. In the main temples of Beijing (including the Confucian Temple, White Cloud Taoist Temple and Yong He Gong Tibetan Lamasery), there are countless stone steles from 1638-1911 with names of the graduates of the Confucian Academy. From this period, human beings derive identity through a network of enmeshed social relationship. No concept of individual self-identity. No Hobbesian conception

of human beings living in a natural state before the rise of social organizations. No Freudian id or concept of sin. Whole family is responsible for what happens. In contrast to Locke where main purpose of government is regulation, protection from avarice of leaders, in the Confucian Imperial system, the ideas is to make individuals accessible to the state so everyone can realize his or her potential moral exemplar in rhythm with the patterns of the universe. Knowing one's social role and performing it well ensured a well-regulated society leading to prosperity versus chaos. However, not all humans are equal, because not all people have the capacity to achieve this moral insight. Prosperity and happiness come from knowing one's role and performing it well. Certainly the empress and emperor's concubines had little choice but to perform their best within such a long-lasting court system, understanding that prosperity came through the linkage of heaven and earth.

slides: Forbidden City (In September, 1998, Zubin Mehta conducted the music here for a staging of Puccini's opera "Turandot" using Chinese actresses): Wumen Gate - for emperor's sole use; Jinshui He - Golden Water Stream; Taihemen - Gate of Supreme Harmony; Taihedian - Hall of Supreme Harmony; Zhonghedian - Hall of Middle harmony; Baohedian - Preserving Harmony Hall; Qiangingong - Palace of Heaveny Purity; Jiaotaidian - Hall of Union; Kinningong - Palace of Earthly Tranquility; Imperial gardens, "Temple of 1,000 Waterfalls"; residential quarters of empress and concubines.
Temple of Heaven - built by Emperor Yongle in early Qing years and only used once a year for the annual winter solstice ceremonies (sacrafices to gods of harvest for successful crops), no one was allowed to see the ceremony or the procession to the temple. Commoners required to board up their windows. Sacred geometry layout (circle within square symbolic of earth and heaven). The emperor was the go-between of these two realms. Culmination of ceremony marked by huge musical ensemble of brass bells, drums, string instruments and gongs.
Peking Opera - slides of women actresses of the Beijing Opera Institute performing at the Liyuan Theatre, Qianmen Hotel.

4. **SHANGHAI** (1921-49 to contemporary): Communism's success was built upon the popular defeat of the Japanese, a commitment to not let China be overrun by foreigners. The early phase of Communism brought unity, forced a gaze to the potential of the interior. It was a peasant revolution with a srong populism. Shanghai is a wonderful example of the effect of Communist populism. Forty years of missing history reveal Communism's taking Shanghai people by the neck to develop the interior. Communism literally took Shanghai people to create textile factories and universities elsewhere, creating a Chinese diaspora. 70% of the budget for economic construction came from Shanghai, the "cash cow." Now, the reason Shanghai is developing is because they can keep their money and the coast is resurfacing in its entrepreneurial role. However, growing disparities may be seen between coastal economic development and that of the interior from which a new type of floating labor population diaspora is being generated by the closing of state-run factories. Soong Ching Ling, wife of Dr. Sun Yatsen, whose sister married Chiang Kaishek, worked with the founding movement of Communism and for liberation of the people from the Guomintang, founded welfare programs for women and children and was elected Vice President of the People's Republic of China for several consecutive years. As an intellectual, writer and organizer, she worked with Edgar Snow, Paul Robeson and others for liberation of the oppressed. Prosperity is sought on every level of life in Shanghai, a boom town in joint venture business enterprise. Try to imagine the hordes of minimum wage construction workers either in the trenches digging foundations out by hand or erecting bamboo scaffolding for infrastructure work of new high rise. Most of these displaced workers, let go from government-owned factores now closed, account for the absent National Minorities husbands, a floating labor population --- counterparts of the 75% unemployed women from the interior provinces. While Shanghai has become a new cheap labor market, prosperity seems like an abstract hope for the minority women left behind.

slides: Shanghai residence of Soong Ching Ling - in the old French Concession; Photos of Zhou Enlai and Mao Ledong dining with her; Photos of 10 years of her life with Sun Yatsen; Photographs of old French Concession neighborhood and it's historic registry buildings, a neighborhood noted for its 1920's subculture of underground Communist meetings.

Longhua Cemetary of the Martyrs - burial place of those who died fighting for cause of Chinese Communism in decades leading to 1949. Workers, activists, students massacred in Shanghai by Chiang Kaishek in 1920's are buried here in what was the main execution ground, many including women.

Longhua Si (345) - in a 1700 year old pagoda in a ramshackle impoverished neighborhood with haunting shadowy spaces filled by gold gilt sakyamunis, maitreyas, arhats and demons, statues of Quanyin, goddess of compassion and mercy remind us of the feminizing influence of Buddhism. Many Chinese women revere Quanyin and maintain shrines in their home and work places dedicated to her.

Portraits of Shanghai Women's Federation representatives - Hua Li Li and Zhang Ya Fen concede that the return to religion has become very popular lately. Women pray to the gods to adddress grievances, seek help, realize prosperity and because it makes them feel good.

Jade Buddha Zen Temple - Bubbling, crackling wax burning in pots. Incense smoke spiraling. Heaps of flowers piled high on altar ledges. Money strewn about floor, fallen from altar ledges. Monks busy cleaning mounds of flowers, incense and paper prayers. Local paper-fold women artists sell Lotus Flower paper sculpture art - to be burned as offerings accompanying prayers.

Shanghai AcrobaticTheater - founded in 1951, many women acrobatic artists have won gold medal competitions in France and abroad in categories such as the Grand Teeterboard, Pug Taming, Playing Card Miracles and Elephant Taming. Although there is little room for original choreography, some young performers enjoy their social status.

Shanghai High Rise - visit to Shanghai Center architectural offices of Portman, based in Atlanta, Georgia; Slides of high rise models and architecture seen from upper floor; Slides of architect Lell Barnes discussing complex dilemnas of high-rise construction in Shanghai.

5. **KUNMING, YUNNAN PROVINCE** (contemporary): The Yunnan Silk Road existed for 2,000 years and was the main linkage with Southeast Asia. In 1937-39, the Burma road was constructed to bring in supplies and soldiers for the Chinese resistance against the Japanese. War with Japan closed off the rest of China with the exception of this route. Now, more people are migrating from the countryside to cities in Yunnan looking for work. In the Yunnan Ethnography Museum of the Yunnan Institute of Nationalities, Tang Ye Bi, a former dancer and member of the Yunnan Dancers's Association, explains matrilineal traditions of some of the minority peoples. In one group, women and children live separately from the men. The men come to visit the women at night. No one knows whose children are whose. As children are born, they take the name of their uncle (mother's brother). Shamanism is practiced widely in remote villages utilizing fetish materials for divination, healing, dealing with psychological problems and even sexual attraction. Taoist temples closer to Kunming are used to capacity by both women folk art vendors and shrine visiters. Folk art stalls line entrances to shrines and feature colorfully crafted trinkets, incised silver jewelry, brilliant textiles and rural cuisine. The Suni women of Shilin Stone Forest aggressively pursue prosperity selling unique folk dolls dressed in local fabrics, embroidered baby caps and textiles. The myth of Ashima features a beautiful common woman who becomes a goddess in the form of powerful rock formations which rise from the ground while she escapes an undesired suitor who overwhelms her with flooding waters. Women folk dancers of the Suni village of Shilin perform such myths in dance performances for tourists. They are greatly admired by the young children of the village. Suni women's prosperity is the greening of family and community solidarity through the arts.

slides:

Yunnan Institute of Nationalities Ethnography Museum - Minority Nationalities women's costumes, jewelry, domestic replicas and shamanistic art.

(Sanqing Ge) Dragon Gate Grotto - a narrow path and tunnels lead along a sheer rock mountain side to a series of sanctuaries dedicated to Quanyin and the Taoist gods of study and righteousness; Slides of women folk art vendors and women praying and offering incense at the shrines.

Yunnan Nationalities Village - a cross-section of architectural replicas of nationalities villages, including shamanistic sculpture and ethnic dance performances; Slides of women perfoming ethnic dances and selling brilliantly colored textiles and folk arts

Golden Temple - features a Qing-era emperor as the basis for a love legend. Enshrined in the main sanctuary, his legend purports him to be a magician of sorts and in a dream he visualizes one of the most beautiful women in China. He is so powerful, he is able to materialize her and fulfil their union in a life long love.

Shilin Stone Forest and Suni Village - slides of Suni women folk artists creating dolls and textiles; Slides of Door God posters; Portrait slide of a female opera singer giving an impromptu performance in the main pavilion of the Stone Forest.

6. **HONG KONG** (contemporary): Hong Kong became a British prize with trade port status ebbing and flowing with larger China in 1842. By 1949, Shanghai capitalists fled China to Hong Kong to set up manufacturing. After being closed to the west for 30 yars, Hong Kong opened up again in 1979 to become an economic gateway to Asia, looking outward. British rule for 150 years with its constitutional rule of law and democratic institutions let the economy run itself as a free port. Ultimately democracy did not work here, partly because the Chinese don't like democracy. Political tension is created by an elitist civil sevice composed of the elite generation and new generations trying to make government accountable. Fears prevailed before the reversion about loss of liberties, however, little seems to have changed with Beijing's "hands off" policy. The main changes are the impact of the Asian Economic Crisis. The Association for the Advancement of Feminism, founded in 1989, is dedicated to research and publishing of womens oral histories, biographies, womens issues and sexual discrimination protection. The women least accessible to the AAF are prostitutes employed by the Kowloon karaoke bars. The AAF can't get past the front doors of karaoke bars to find out about health needs or possible abusive conditions these women may be experiencing.

slides:

Hong Kong high rise - buildings at night seen from Victoria Harbor.

Kowloon Karaoke Bar District - slides of street views, bar signs and market vendors.

Man Mo Temple - Taoist gods of literature (Man) and the martial arts (Mo); Women offering incense, praying and throwing fortune telling sticks.

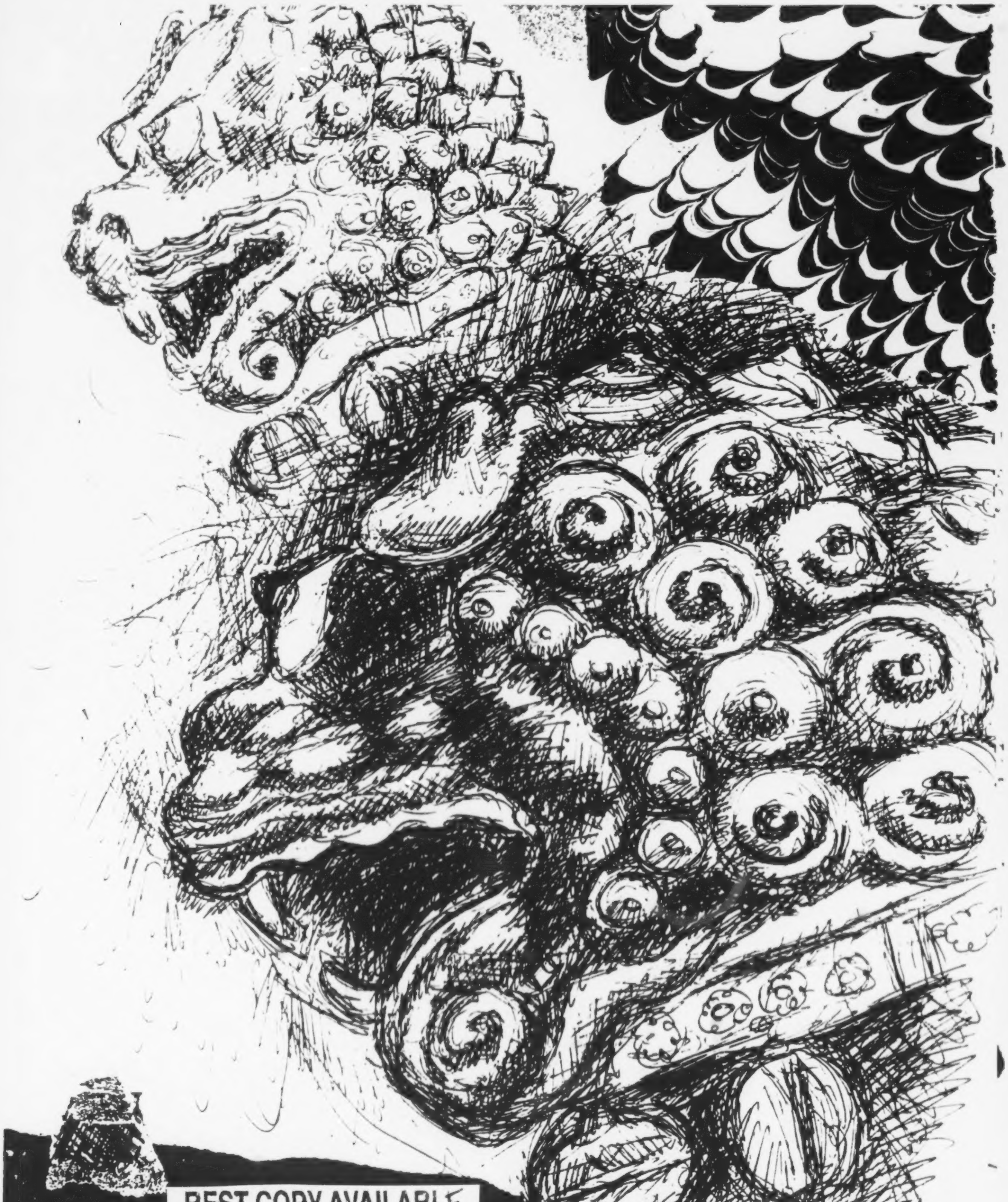
Pak Tai Temple, Cheng Chau Island - Pak Tai, god of the Sea; Women assisting in a chanting ritual accompanied by drum and gong music.

Association for the Advancement of Feminism - slides of Wai Ha Lam, AAF Director

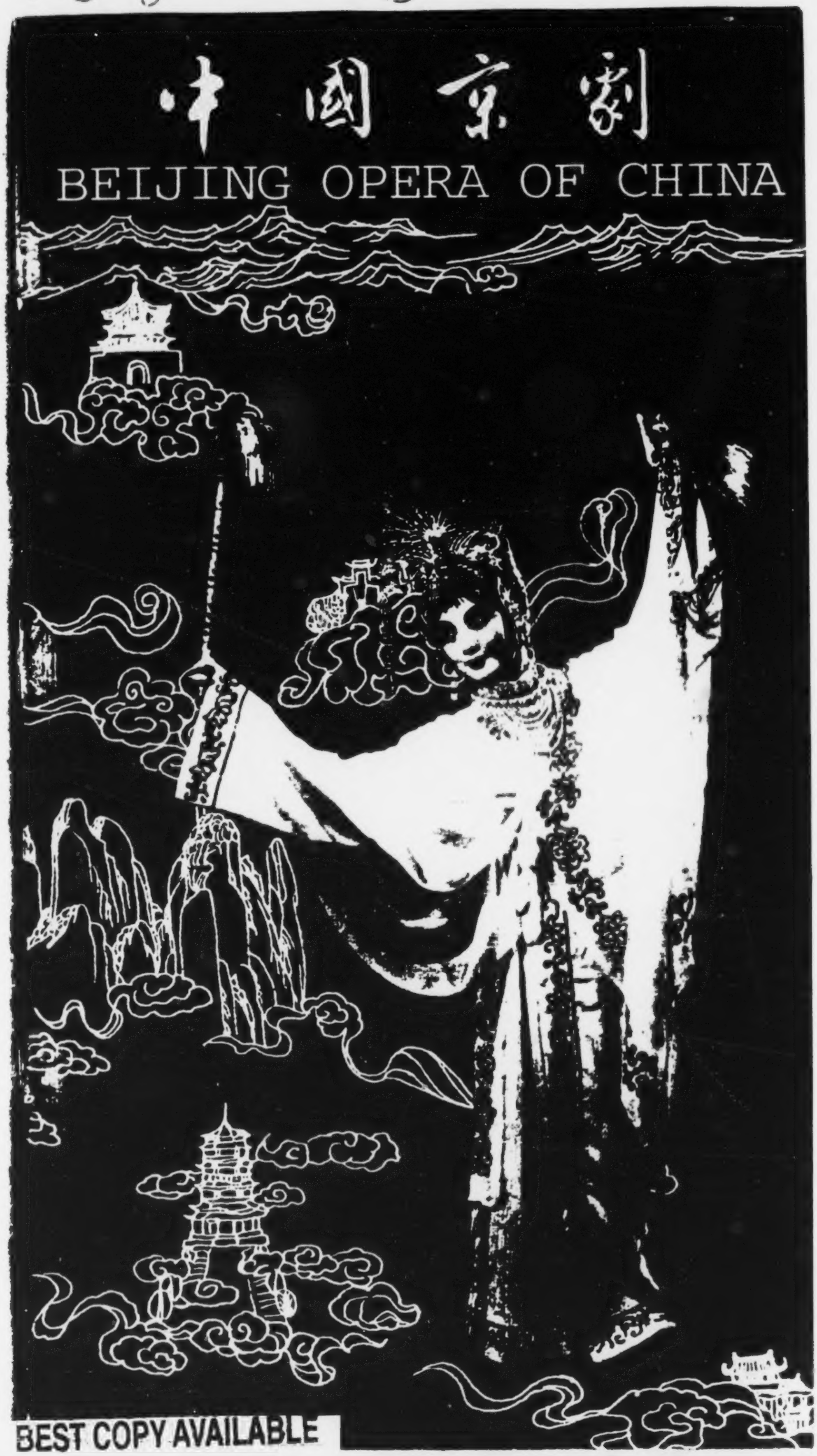
"Ruby Doll" - poster slides courtesy of Association for the Avancement of Feminism

Jeanne Brubaker, Santa Cruz, California, December 1998

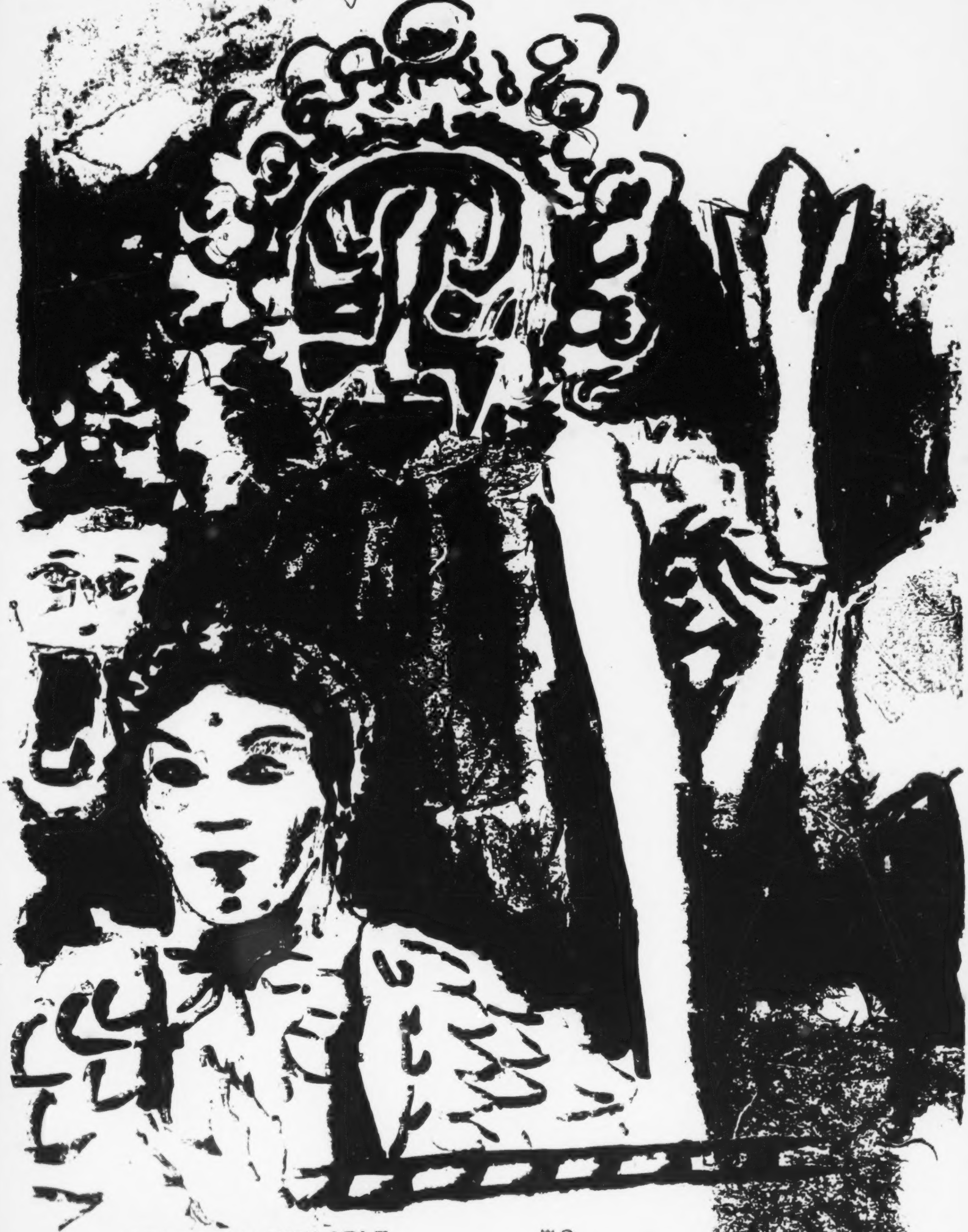
Imperial Guardians Forbidden City



Beijing Opera Program Cover


中國京劇
BEIJING OPERA OF CHINA

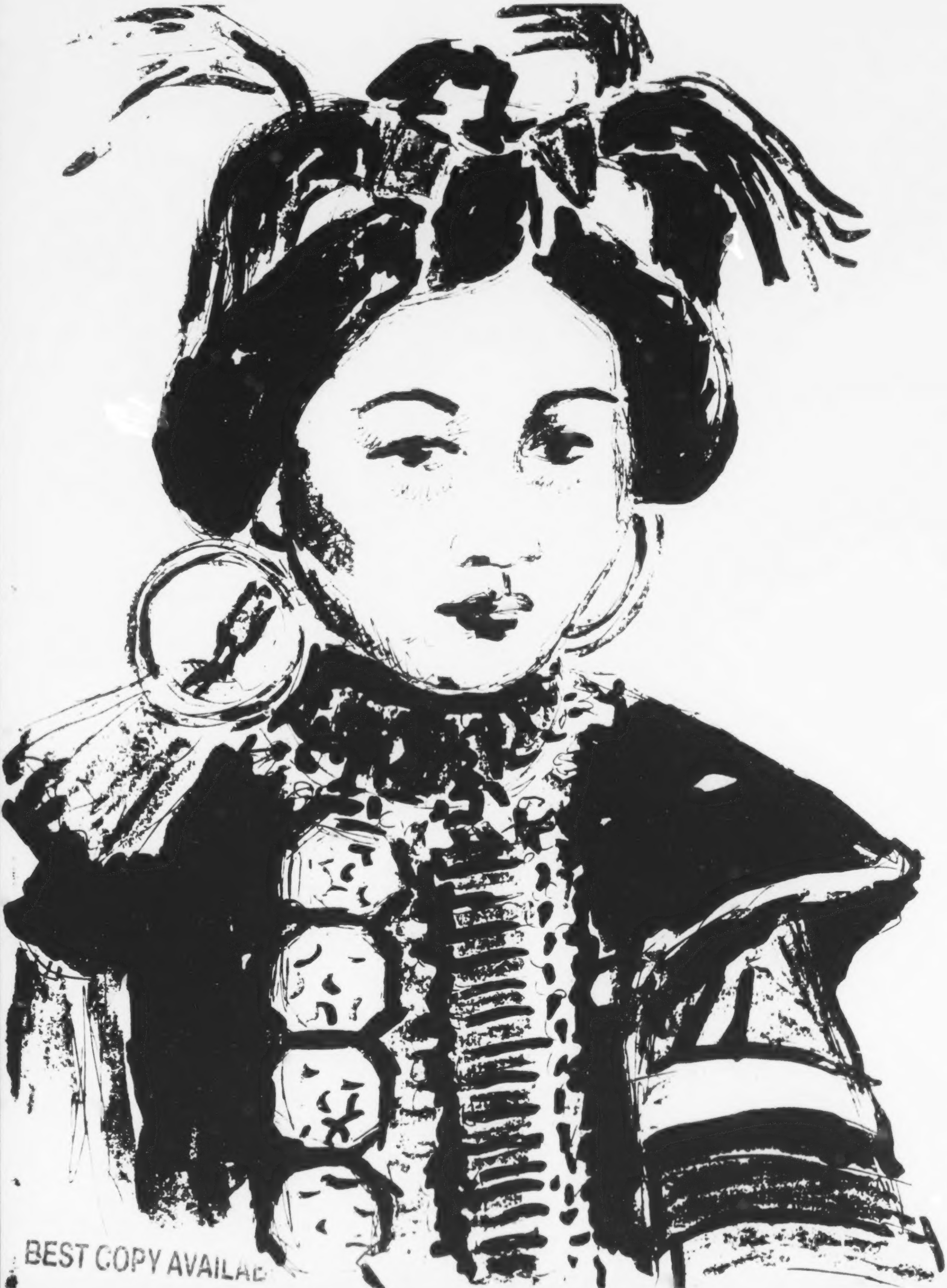
Beijing Opera Performance

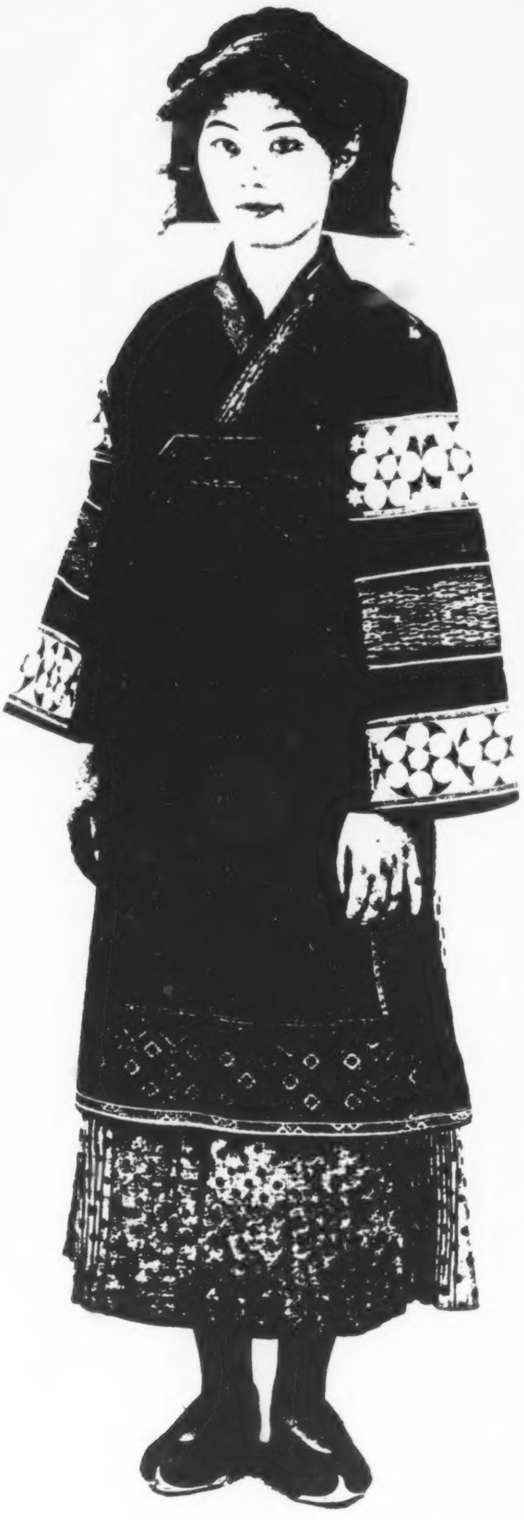


Soong Ching Ling, Shanghai Residence Photograph

宋慶齡(1893 – 1981)

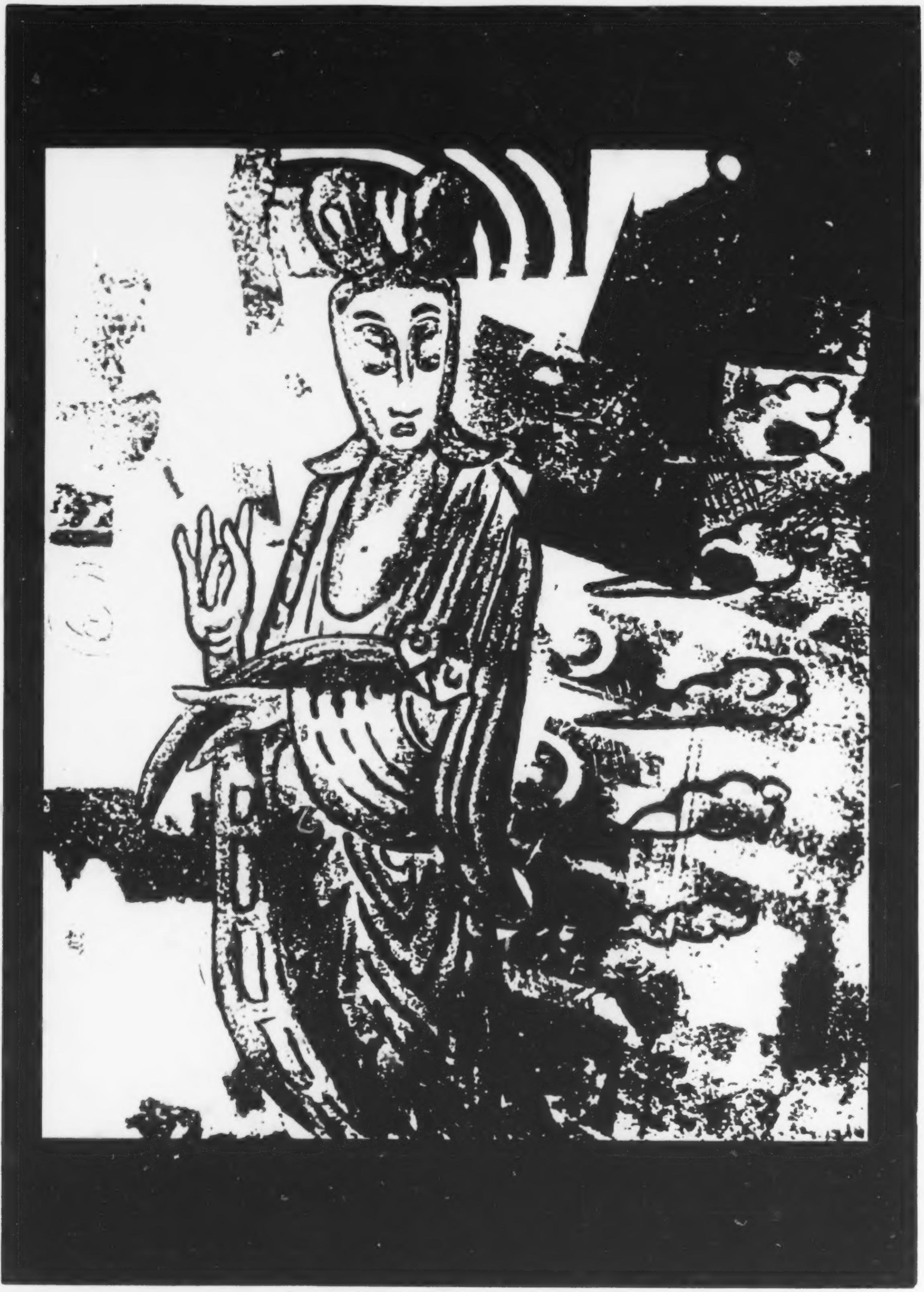
Minority Nationalities Woman - Miao



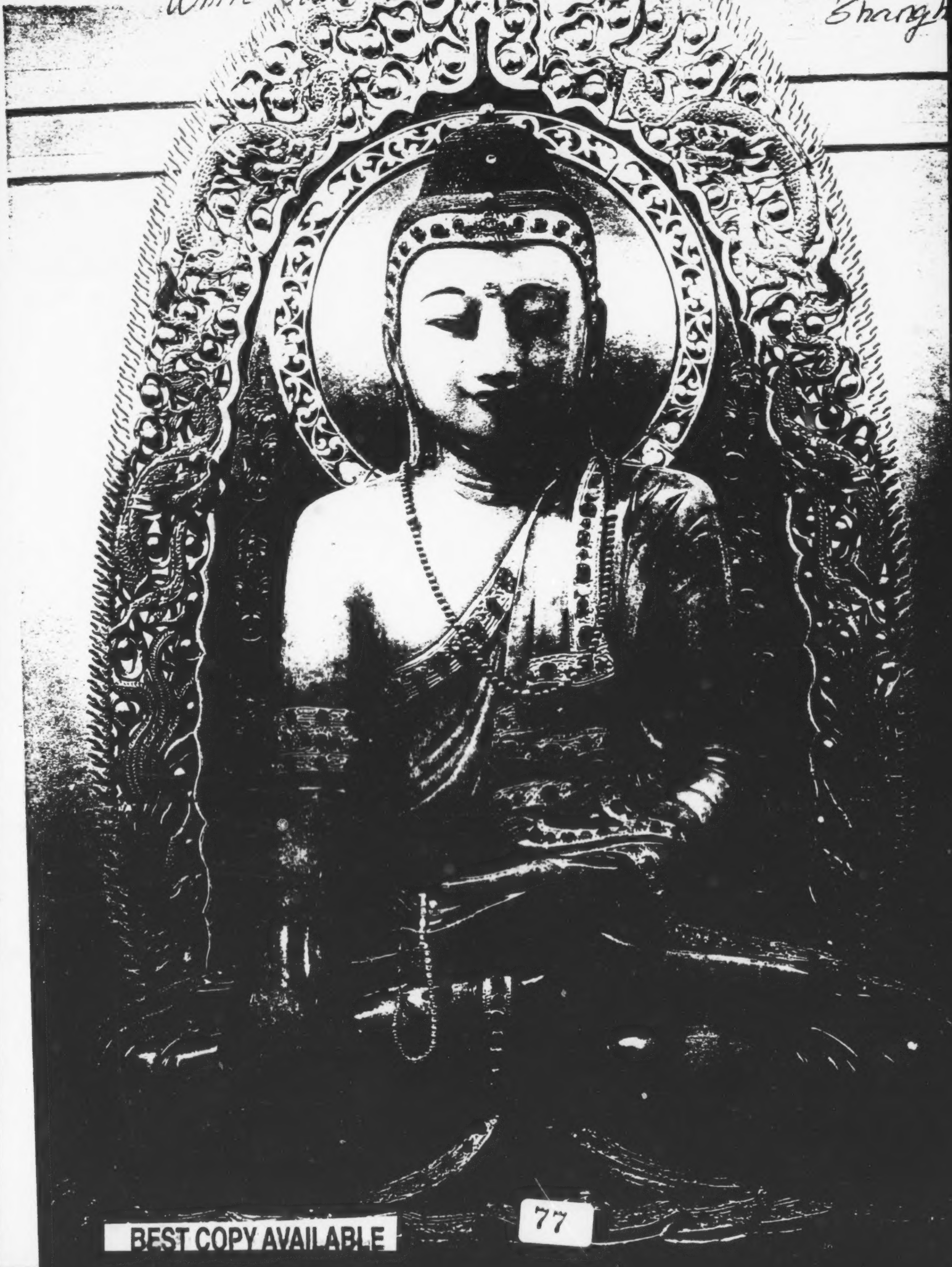


20世紀下半葉　布依族蠟染女服
貴州　鎮寧
WOMAN'S BATIK DRESS
Buyi Nationality
Zhenning, Guizhou Province
Late 20th century

Quanyin, Goddess of Mercy and Compassion



White Jade Buddha Jade Buddha Temple, Shangh

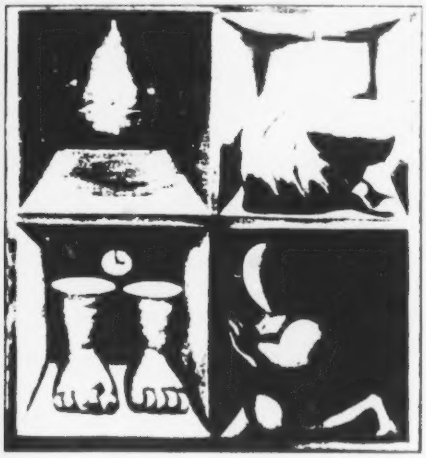


"Ruby Doll" Paintings, Hong Kong Poster Artist

逆流顏婷

訪問：區美寶

[illegible]



Rooms '92 顏婷作

你是怎樣開始畫肥女人的呢？

記得那時候我剛開始學畫畫，看到一位朋友的一幅女人作品，立刻被那肥女人的線條吸引。而且那時候我身在美國，社會上一般對肥女人都很歧視，我替她們感到很不值，因為我覺得她們的身體線條多麼美麗呢！所以我便開展了一系列的肥女人作品。

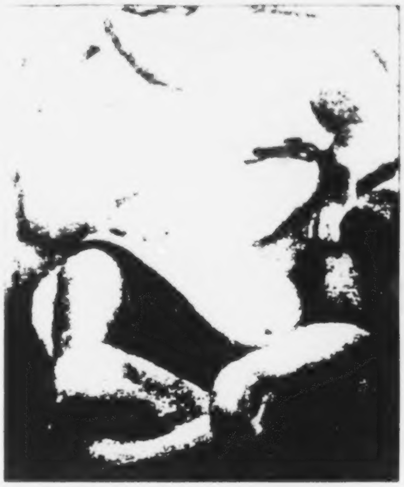
你是否有同樣被歧視的經歷？

經歷與上有點不相同，因為我的體型較細小，但作為一個異鄉人，那種不安的感覺，最容易為身邊的人與事所感觸。我那時候住在一個經濟很蕭條的小鎮，失業問題相當嚴重，很多人無法解決生活問題便會[illegible]。我居住的地區已是一個較為安全的住宅區，只是我工作的畫室，那裡的治安都較差，所以每當出入畫室時會有些擔心。有時在畫室內也感到有很多眼睛在監視自己，甚至聽到似有還無的腳步聲。這些感覺也在我的畫裡出現。但其實我的畫大部份都只是一些隨意的感覺，我並不認為需要用很大的力氣去了解作品背後的含意，感覺才是最重要。有一些人看見我畫兩個女人一起擁抱，便馬上說我想表達有關同性戀的東西，甚至有些斷言我是同性戀，可是我只是想表達一種開適的感覺而已。

有沒有感到因為孩子而需要停止創作是犧牲？

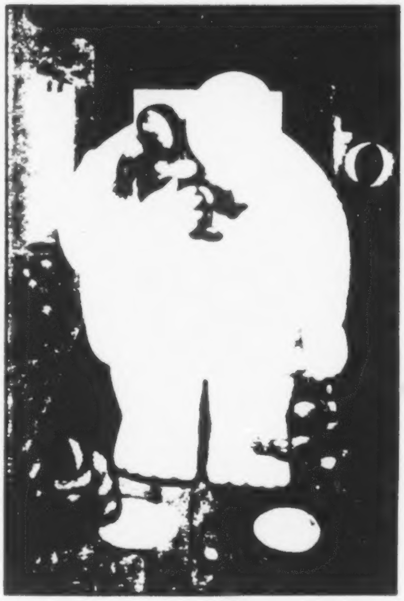
是否可以說是犧牲呢？或許只是不同的選擇而已。我很珍惜培育孩子成長的機會，我認為很多東西都必須從人與人的關係開始。照顧孩子時，我感到自己在重新學習怎樣做人，親子關係對我的生命來說是非常重要的。另一方面我感到社會意識常歧視我們結了婚的女人，例如我選擇在家裡帶小孩，周圍的人就總是對我說：「你不可以長年躲在家裡，甚麼也不做，師奶做久了便會反應遲鈍」，甚至連女性主義者都不斷說，婦女婚後一定要出外工作，經濟獨立，才能得到解放。我卻想，為甚麼我們一定要把自己推出市場，讓市場來釐定我們的價值，以市場來決定價值本身就是資本主義的不二法門。我們口口聲聲要解放，要創造另類，但我們卻只在遊戲的形式上爭拗，沒有從根本的原則上作出突破。

會否還會畫畫？



Sister #0 '91 顏婷作

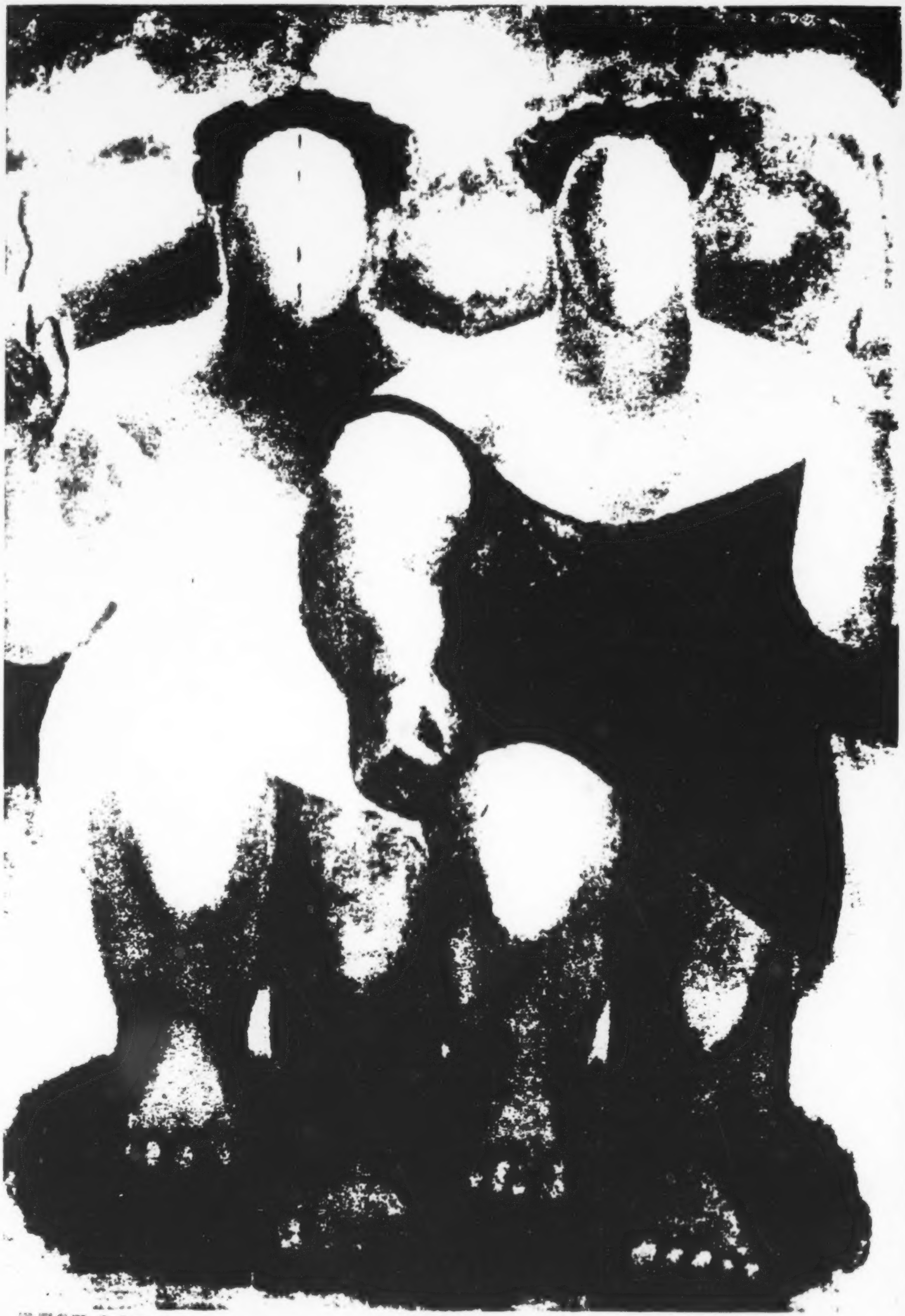
其實我並未決定，最重要我大部份時間與精力都花在我的小孩子身上，暫時不能全心全意創作。其次油畫是一項非常破壞環境的藝術，每畫一幅都要用很多顏料，特別是我較喜歡大型的畫作，但我又不大喜歡其他如素描，因為色彩對我來說較易表達我的情感，而且素描的要求很細密，我比較喜歡大刀闊斧。或許我會做其他工作，我還未決定。



Madonna '91 顏婷作

"Ruby Doll" Paintings

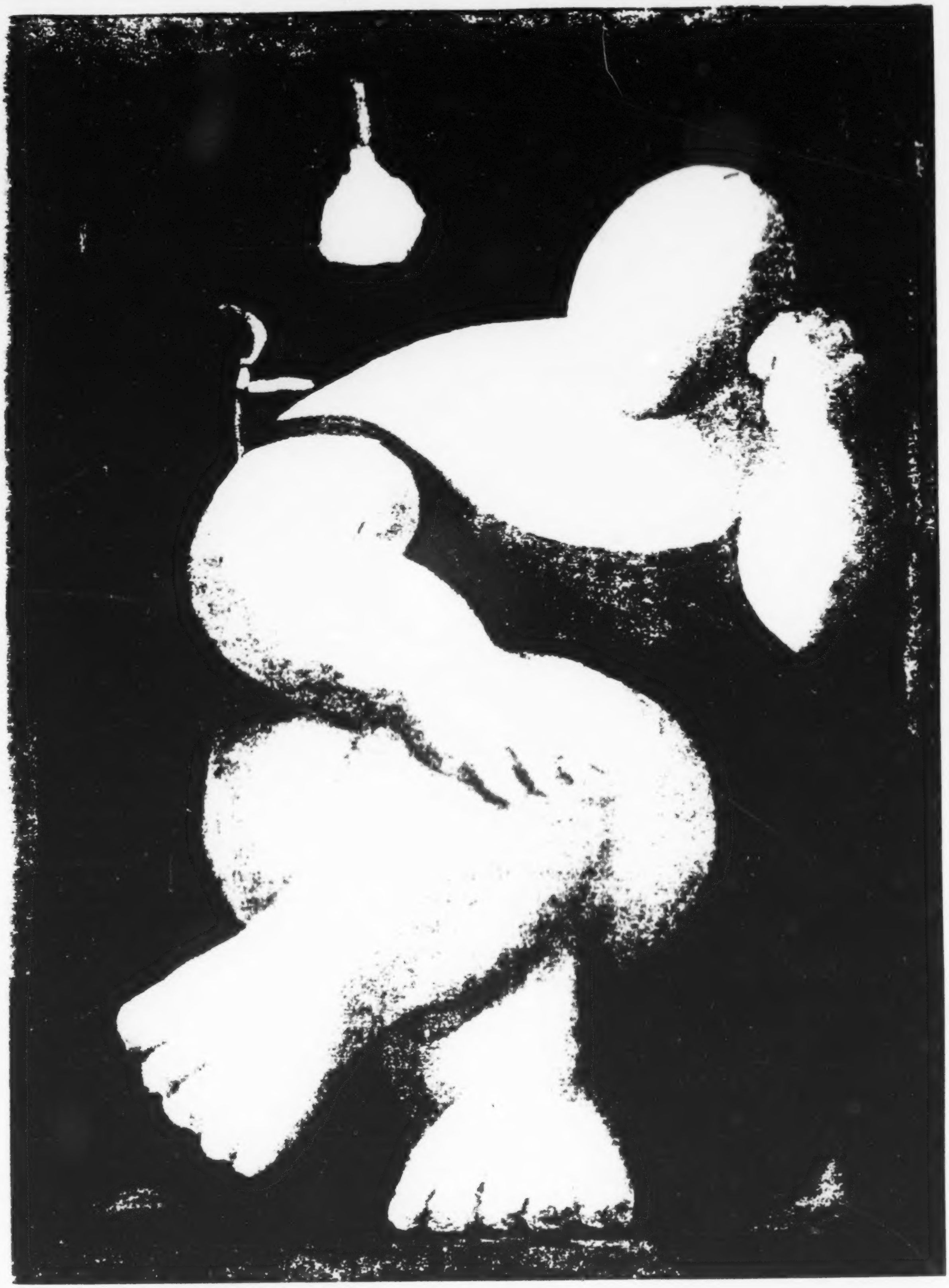
中圖大頁



Sister No.1, 91

顏婷

"Ruby Doll" Paintings •



Woman in Room I, 91

中圖大直

顏婷

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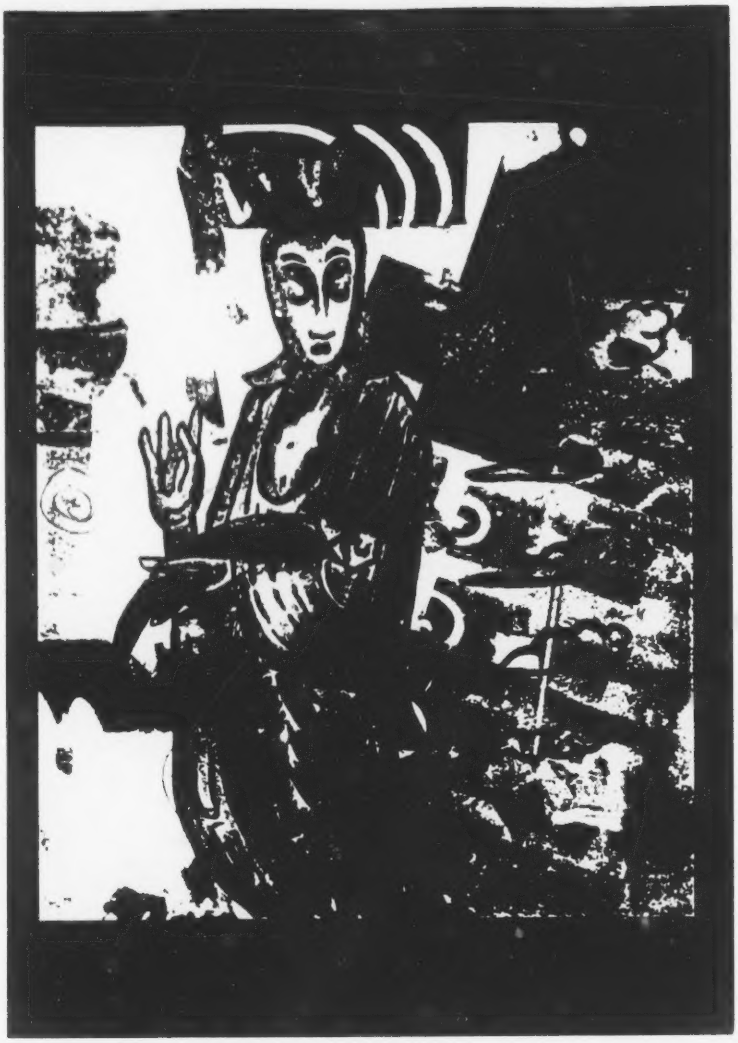


"CROSSING BORDERS: CHINA & MOROCCO"

JEANNE BRUBAKER

MIXED MEDIA PAINTINGS & PHOTOGRAPHS

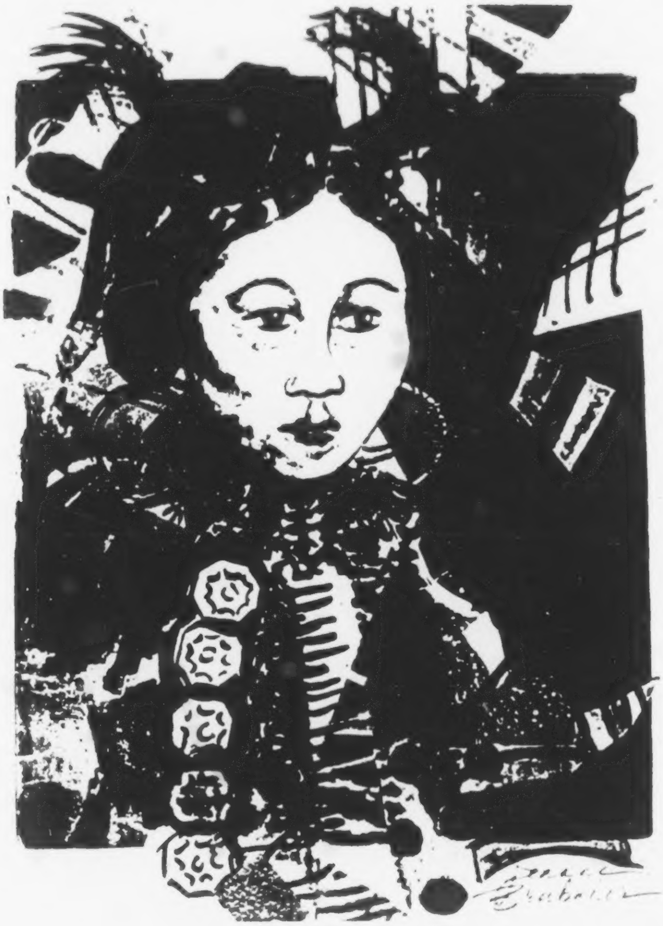
September 3 - 30, 1998

reception: Friday, September 11 6-8 PM
8 PM slide lecture: *Meridians 2,000: Arts & Life in China Today*

BECHTEL INTERNATIONAL CENTER
STANFORD UNIVERSITY
422 Lagunita Drive
Stanford, California 94305
(650) 723-1831
Mon - Fri: 8 AM - 10 PM; Sat - Sun: 5 PM - 10 PM

Jeanne Brubaker
4237 Starboard Court
Soquel, California 95073
(408) 476-1019

This program has received generous support from the U.S. Dept. of Education, U.S. China Relations Committee and the Chinese and Moroccan Ministries of Education



DEFACTO MYTHS
Paintings of China

JEANNE BRUBAKER

November 18 - December 18, 1998

NEW WORLD GALLERY
555 Dana Avenue
San Jose, California 95126

Hours: by appointment
Contact: Eileen Zamora, Visual Arts Coordinator
Lincoln AVPA Magnet (408) 535-6300 x352

This program made possible through generous support of the U.S. Department of Education, U.S. China Relations Committee and The People's Republic of China Ministry of Education

Bechtel International Center
Stanford University
422 Lagunita Drive
Stanford, California 94305
(605) 723-1831 or 723-1271

PRESS RELEASE: FOR IMMEDIATE RELEASE August 17, 1998

JEANNE BRUBAKER
CROSSING BORDERS: CHINA AND MOROCCO
MIXED MEDIA PAINTINGS & PHOTOGRAPHS

Santa Cruz artist Jeanne Brubaker, will exhibit 30 mixed media paintings and photographs based on her participation in two Fulbright-Hays seminars with a focus on Chinese and Moroccan culture at the Bechtel International Center from September 3 through September 30, 1998. Her imagery explores traditional and contemporary aspects of living in cultures undergoing radical change approaching the year 2,000. How do cultural traditions create stability? How can these traditions be re-envisioned in new formats to provide unique venues for imagining the future?

Crossing Borders: China & Morocco will present a variety of impressionistic views which move back and forth between women's spirituality in the context of family, religion and workplace and the traditional culture based on folklore, myth and ritual. Paintings and photographs include sharing the world with men through creative problem solving. Her work also explores juxtapositions between direct photo journalism and the more enigmatic dream imagery of collage which sometimes creates a playful dialogue. Ms. Brubaker's work is based on a life long interest in the power of folklore, myth and ritual to influence our everyday life. As a humanities instructor for West Valley College, Saratoga, Jeanne has been researching various ways to include the non-western spiritual traditions of Buddhism, Taoism and Islam into her curriculum along with contemporary views of women living in Asian and North African cultures. She has also been influenced by the mythology research of Carl Jung and Joseph Campbell. ***Crossing Borders: China and Morocco*** captures both the intricate and the bold! Gallery viewers will experience the vivid use of saturated color and surface design rooted in the traditional arts while looking at ordinary photographs of people, still-lifes and the landscape as a deeper journey into feelings of two cultures undergoing change.

The public is invited to a reception for the artist Friday, September 11 from 6:00-8:00 PM at the Bechtel International Center. ***Meridians 2,000: Arts & Life in China Today***, a slide lecture, will be presented at 8:00 PM by the artist who has just returned from a 4 week Fulbright-Hays seminar in China. The slide lecture will cover her travels to Beijing, X'ian, Kunming, Shanghai and Hong Kong. Fulbright-Hays Seminars Abroad programs are sponsored by the U. S. Department of Education, Washington D.C., with financial support of host countries. The seminars include briefings from U. S. consulates and embassies, special lectures by host country university professors, visits to historical monuments such as palaces, tombs, temples and gardens and visits with families of the host countries.

The Bechtel International Center on the Stanford campus administers applications for Fulbright and Rhodes-Marshall fellowships. ***Crossing Borders: China & Morocco*** has received generous support from the U. S. Department of Education, the U. S. China Relations Committee and the Chinese and Moroccan Ministries of Education. For further information or directions to Bechtel International Center please call (650) 723-1831 or 723-1271 or contact the artist at (408) 476-1019.

JEANNE BRUBAKER
"CHINA-CROSSING BORDERS" EXHIBITION
MIXED MEDIA PAINTINGS & PHOTOGRAPHS

BECHTEL INTERNATIONAL CENTER, STANFORD UNIVERSITY
September 3 - 30, 1998

Checklist of artworks

1.
"BAI WOMAN"
DALI,
YUNNAN PROVINCE
Color photo print, 15" x 12" 1998

2.
"DOOR GUARDIANS"
SANI VILLAGE,
YUNNAN PROVINCE
Color photo print, 15" x 12" 1998

3.
"EXQUISITE CONCUBINE"
TANG DYNASTY (618-906),
XI'AN
Mixed media painting/monotype print
21" x 17"   1998

4.
"QUANYIN"
MING DYNASTY (1368-1644),
SHANGHAI
Mixed media painting/monotype print
21" x 17"   1998

5.
"WHITE JADE SAKYAMUNI"
JADE BUDDHA TEMPLE,
SHANGHAI
Mixed media painting/monotype print
21" x 17"   1998

6.
"MIAO WOMAN"
YUNNAN PROVINCE
Mixed media painting/monoytpe print
21" x 17"   1998

7.
"CHARM FOR HEALING
WITH QIN TOAD"
QIN DYNASTY (221-206 BC),
XI'AN
Mixed media painting/monotype print
25 1/2" x 18"   1998

8.
"TAO DRAGON"
WHITE CLOUD TEMPLE,
BEIJING
Mixed media painting/monotype print
23" x 18"   1998

9.
"VAJRA WISDOM"
DRAGON GATE GROTTO,
KUNMING
Color photo print, 19" x 15" 1998

10.
"LISHI (WARRIOR GUARDIAN)"
TANG DYNASTY (618-906),
YUNGANG CAVES,
DATONG
Mixed media painting/monotype print
21" x 17"   1998

11.
"INCENSE AND CANDLES"
GOLDEN TEMPLE,
KUNMING
Color photo print, 15" x 12" 1998

12.
"COILED INCENSE"
MAN MO TEMPLE,
HONG KONG
Watercolor, 21" x 17" 1998

13.
"YAMANTAKA"
(DIAMOND OF POWER & VIRTUE)
YONGHE GONG TIBETAN TEMPLE,
BEIJING
Color photo print, 19" x 15" 1998

14.
"SONS OF HEAVEN LION GUARDIANS"
FORBIDDEN CITY,
BEIJING
Mixed media painting/monotype print
21" 17" 1998

15.
"MING TOMBS"
MING DYNASTY (1368-1644),
SHISAN LING VALLEY
Watercolor and collage, 21" x 17" 1998

16.
"STONE FOREST WITH RICE FIELDS"
SHILIN
Color photo print, 15" x 12" 1998

17.
"YU YUAN WALL"
JADE GARDEN,
SHANGHAI
Color photo print, 15" x 12" 1998

18.
"GARDEN PAVILION"
QING DYNASTY (1644-1911),
BEIJING
Watercolor and collage, 21" x 17" 1998

19.
"DAYAN (BIG GOOSE) PAGODA"
TANG DYNASTY (618-906),
XI'AN
Color photo print, 15" x 12" 1998

20.
"MAITREYA BUDDHA"
NORTHERN WEI (386-535),
YUNGANG CAVES,
DATONG
Charcoal and pastel on black paper
29" x 22 1/2" 1998

21.
"IMPERIAL COURTESAN"
TANG DYNASTY (618-906)
Mixed media oil pastel and collage
27" x 21" 1998

22.
"DAHONGMEN PEONIES"
GREAT RED GATE,
SPIRIT WAY,
SHISAN LING VALLEY
Watercolor and collage, 21" x 17" [illegible]

23.
"WILD WHITE POPPIES"
Watercolor, marbling and collage
25" x 19" 1998

24.
"TERRACOTTA WARRIOR
XI"AN
charcoal and pastel on paper
29" x 22 1/2" 1998

"A HOST OF GHOSTS": DEALING WITH THE DEAD IN CHINESE CULTURE

Clifton D. Bryant, Ph.D.
Department of Sociology
Virginia Polytechnic Institute and
State University
Blacksburg, Virginia 24061

Note: The comments and observations reported in this lecture derive, aside from secondary sources, from a number of trips to Southeast Asia and East Asia over the past two decades. This travel includes, most recently, five weeks traveling to a number of cities in the People's Republic of China, as part of a Fulbright-Hayes Seminars Abroad group in July and August, 1998. Prior to this trip, I had previously traveled in the P.R.O.C. in November, 1994 and July, 1988. Beyond this, I lived for a year in Taiwan (R.O.C.) as a Visiting Fulbright-Hayes Professor at National Taiwan University for Academic Year, 1987-1988. Additionally, I experienced Chinese culture traveling to various other locations in Asia, including Hong Kong, Macao, and the Philippines*(1982); Hong Kong, Singapore, Thailand,* Taiwan, and the Philippines* (1984-85); Hong Kong, Thailand*, and Singapore (1988) and Hong Kong and Taiwan (1994).

* - Chinese enclaves or populations in these cities and countries.

Notes for a Series of Lectures
in
Sociology 4724, The Sociology of Death
(For the Course Unit on" Death in Other Cultures")

"A HOST OF GHOSTS":

DEALING WITH THE DEAD IN CHINESE CULTURE

Since mankind's cultural genesis, humans have faced the specter of the unknown and the unknowable. They have confronted the darkness that lay beyond the light of the campfire, and the terrible unknown that accompanied the stillness of death. Death not only constituted a fearful event and individual loss, it also constituted a disruption to the equilibrium of social life and a crisis for the social group. Accordingly, individuals have universally attempted to deal with this crisis through an effort of collective response.

The Cultural Response to Dead

Herbert Spencer, the 19th century Sociologist, postulated that man's fear of the living became the basis of the political institution and his fear of death and the dead became the basis of religion (Spencer, 1959:255). If death lay behind man's contrived evolution of a religious institution, it was also the foundation for his folklore concerning ghosts and the spirits of the dead. This fear of death and the dead necessitated the development of an emotionally fulfilling means of confronting and transcending death, practical ways of coping with death's attendant problems, and an effective manner of dealing with the dead.

To confront and transcend death, societies rely on socially constructed eschatological scenarios about existence after death, philosophical postures to partially mitigate or neutralize anxiety about death, physical countermeasures to obfuscate the exigency of death, and elaborate behavioral mechanisms to keep the dead alive and, thus, reassure the living about their own post-self existence.

All societies must confront the problems of death. The immediate and practical problems include the physical processing of the dead and the social processing of the death (i.e., grief, bereavement, etc.). The secondary problems concern addressing the anxiety about death itself, which affects the members of the society, and the need to develop an appropriate relationship between the living and the dead. In this connection, all societies project some degree of animation upon the dead. Furthermore, just as there is a social covenant among the living, so, too, is there a covenant between the living and the dead. Anthropologists (Honigmann, for example, 1959:23) report that:

> Also the remembered dead might be included within a society's limits. Living members credit the dead with ideas, poetry, and paintings. Among the deceased are the sources of inherited debts and the men who built the irrigation ditches or cleared the fields from which people still prosper. Communities that intercede with ancestors for health, rain, and prosperity strikingly show their awareness of the common interests that unite living and dead.

In the instance of the latter, societies tend to effect such a relationship structure based on one of two different socially constructed premises. They may elect to consider the dead as totally separated from the living and only kept alive in a symbolic fashion, or they may alternatively consider the dead to only be substantively separated from the living and kept alive in a literal sense.

The Living and The Dead

The United States is an example of a society that culturally attempts to keep the dead alive symbolically. This is accomplished through the physical immortality of products and artifacts associated with the memory of the decreased, such as buildings or structures named for the deceased, or the artistic efforts of the deceased, such as music, art, movies, etc. to name but some. The dead are also symbolically kept alive through elaborate socially contrived communication systems or "death messages" (Bryant, 1976), and community level ceremonial behavior involving the dead (Warner, 1959).

Chinese culture, on the other hand, has historically considered the dead as only substantively separated from the living and, accordingly, kept the dead alive literally, in the form of ghosts. Actually, ghost is an inappropriate term. Generically all disembodied spirits are known as *leng* and there are three major categories of such spirits (Yu, N.D.). These include *deceased ancestors, ghosts*, who are the spirits of deceased persons who have no relatives to worship them and care for their otherworldly needs, and *gods*. Gods are considered to be in the same generic category as ghosts and ancestral spirits because most of them are assumed to have once been mortals who lived virtuous lives and subsequently became deities after death (not unlike Saints in the Catholic Church). Taking into account then, all of the dead, worshipped, uncared for, and deified, the residual number of *leng* to be reckoned with is considerable - a "host of ghosts," as it were.

Because of the profusion of *leng* or ghosts component to Chinese eschatology, a significant amount of energy is expended in the social behavior necessary to participate in the interactive interface with the deceased and to maintain the appropriate relationship between the living and the dead. An exhaustive exposition on these efforts would require many volumes. This discussion, instead, only seeks to highlight a few of the more prominent behavioral patterns that are directed at the dead.

Chinese culture can be encountered in various parts of the world where there are population concentrations of individuals of Chinese Ancestry. Outside of the People's Republic of China, the next largest Chinese population is on the island of Taiwan (R.O.C.), followed by those in Hong Kong, Singapore, Macau, the Philippines, and various urban areas in the U.S. where there are Chinese enclaves (not necessarily in order of population size), to mention the largest population population concentrations.

Interestingly, the "purest" form of Chinese culture, in terms of religious practices, death related behavior, and interaction with the deceased can, perhaps, be encountered in Taiwan, Hong Kong, Singapore and the other areas mentioned that are outside Mainland China. In the P.R.O.C., and especially during the Mao years, religious practice was suppressed, or at least discouraged, and with the dilution of traditional religious belief and behavior, adjunct behavioral practices, such as funerals, other death related activities, and ancestor worship tended to decline, if not largely disappear among significant proportions of the population. In this connection, a Mainland Chinese informant told me that:

> Before the economic reform, all temples were destroyed since they were the symbol of feudalism and regarded as poisonous. However, things have changed now mainly in the rural areas and in the south of China, where the economy is most developed. It has been reported on TV that many temples were built and people in the rural area who had become rich after the economic reform went to pray often and asked Gods to bless them to earn more money. However, it should be noted that the practice is not welcomed by the Gods such as Budha, Guanyin and some other local gods. About 20 percent of the people go to temples to pray.

Accordingly, my comments are generic in application to Chinese culture and are less relevant for Mainland Chinese culture today than in the past, or Chinese culture in other geographic locations. Some of the behaviors discussed were, however, observed or inferred during the course of a five week recent trip there. Various rituals and practices that serve as interface mechanisms between the living and the dead are component to Chinese culture, and include:

The Family Altar

In the homes (and many places of business) of those of religious persuasion is found a family altar used for worshipping ancestors and gods. In some instances there are two altars, one for ancestors and one for the gods. Not infrequently this altar is a family heirloom, passed down from generation to generation. Religious worship in Chinese culture is quite varied and includes among the major, non-Western faiths, Taoism, Buddhism, and Confucianism. Beyond these there are numerous folk and local patron gods, sea gods, and in some places, animistic deities. In Taiwan, for example, it is estimated that there are in excess of 250 gods or deities that are worshipped somewhere on the island. Many Chinese are polytheistic in their worship and depending on their preferences, many have effigies or figurines of several gods on the altar.

Also on the altar will usually be found ancestral tablets indicating the name, title, and death date of deceased forebearers. (There may be a generic or general tablet for family ancestors who have passed from memory.) In order to worship both gods and ancestors, incense pots with burning joss sticks are placed on the altar, along with periodic offerings of food, drink, flowers, etc. There is a kind of ritualized offering on several days of the month, and a more formalized set of worship rites on special occasions, such as calendar holidays. For particular recent ancestors there may be more personalized and elaborate worship rites on death dates of the ancestors when, perhaps, the special food favorites of the deceased may be offered along with cigarettes, wine, or special snacks. On Chinese New Year, and some other occasions, the offerings may consist of a feast with bowls, cups and chopsticks. On Chinese New Year, each member of the family in order of status, will kneel before the altar in a show of reverence and respect for the dead. Ghosts (of the uncared for variety) are also worshipped, as will be seen later in the discussion. Some of the gods may be worshipped on a regular basis while others may be worshipped on special occasions such as the birthday of the god.

The primary interface of the living and the dead is, then, in the home with the family altar at the center of the attendant interaction. Beyond this the worship of the dead spreads to the clan ancestral halls, where altars are also maintained, and to the temples, both in the neighborhoods, and in the larger temples, perhaps dedicated to one or more particular gods.

There is little doubt that some households in Mainland China, and especially in rural areas, still maintain family altars. In visiting in a few homes in China on a recent trip there, however, I did not observe any such altars. Various informants suggested that this practice was not as prevelant today as was the case in pre-Communist China, or even in the earlier days under Mao. This is, apparently, expecially the case with the younger and better educated population. Religious belief tends to be diluted (if not essentially extinct) among many so-called "sophisticated" individuals in many societies today. Perhaps the most telling indicator of the paucity of home altars in the P.R.O.C. was the fact that there did not appear to be any stores that sold statues or effigies of the various Gods, or the apparatus used in connection with family altars. In my travels in various large cities in China, I did not observe any such stores, although I have observed a large number of them in places like Taiwan, Singapore, Hong Kong, Macau, and other "Chinese" cities. Curiously, I observed very few such figurines representing the different dieties in flea markets and antique stores in China. There were, of course, some Budha and Quan Yin figurines and statuary, but not of the other numerous deities that are component to the pantheon of Chinese Gods. This suggested that either many altar pieces have been discarded or destroyed over the years for social or political reasons, or that they had been packed away or hidden. Religion, including ancestor worship, was simply considered to be "politically incorrect" for a long period of time in the P.R.O.C. Under Mao many temples were closed or torn down and even religious practices in the home fell into disfavor. Such behavior and activities were deemed to be inconsistent with the new Socialist values and goals and, thus, inappropriate. An informant has recently indicated to me that she is of the opinion that, outside of rural areas, almost no one maintains a family altar. When I traveled about in Mainland China recently, I asked a number of individuals that I met about this and all told me that they did not have an altar in their home.

Burnt Offerings

Chinese escatology differs somewhat from Western escatology in that there is an automatic dimension to the afterlife. This exigency confronts the soul of the deceased individual within the first week after death, in its journey in the *yin* world or nether world.

The soul reaches the first obstacle on its journey, the Gate of the Demon, and finds it necessary to bribe the gate keeper!

The existence of the dead in Hades has an economic counterpart in the world of the living - it costs money! The dead must have food and drink. They require a house in which to live, and clothing, and all of the other things that are needed in life. These requirements must be supplied by the living, and it falls to the offsprings of the deceased to assume this responsibility.

These economic responsibilities to the dead begin at the time of coffining and burial. Special types of "spirit" or "ghost" money may be placed in the coffin in order that the deceased will have funds available for bribes and other expenses on his journey to the nethcrworld or Hades. 1 Because the deceased will need a home and furnishings, plus other supplies" in the next world, the family is obligated to supply them. There are special stores in Chinese communities where paper effigies of all of these items may be purchased. Such items include paper houses as large as trunks, gardens surrounded by walls with a large gate, furniture, automobiles, clothing, recreational items, such as radios, television sets, cameras, and even board games, all made of paper. Depending on the type of community, specialized paper items are found, such as paper livestock and agricultural tools in rural areas for deceased farmers, and paper boats in coastal areas for fishermen. Nothing is omitted! There are even small figures representing servants that go with the paper houses.! At the time of the funeral, usually the evening after the funeral or the next Morning, the paper house and all of the other paper items are burned, thus sending them to the deceased so that he or she will be well housed and equipped in the nest world. Presumably all of these things last indefinitly since there does not seem to be any attempt to burn and, thus, send additional or replacement items at subsequent date.

After the funeral and burial, subsequent economic responsibilities to the dead can be discharged with the burning of special types of "ghost" money at particular times and the making of food and drink offerings in the appropriate context. Beyond the food and "ghost" money offerings made to deceased ancestors, it is also considered necessary to make similar offerings to assorted gods, wandering ghosts, and also to various spirit soldiers, at culturally determined intervals and on specific occasions. The spirit soldiers are the minions of a particular god, (Kuang Kung) who, it is believed, sends them to protect the homes (or businesses or villages) of the living. The soldiers have to be fed and paid and, thus, the need for food offerings and sacrifices of "ghost" money. Offerings of the food variety to gods and ancestors are generally made inside the house, usually on the family altar. The family altar often serves dual functions in that there may be two incense vessels on the altar, one for gods and one for ancestors. The various figurines of the gods worshipped by the family are placed on the altar as well as the ancestral tablets listing the names of and death dates of remembered deceased ancestors. As indicated earlier, there may also be a general tablet for unremembered ancestors (sometimes there is a separate altar for gods and one for ancestors) (Joachim, 1986: 171).

Usually on the first and fifteenth of the month, there will be offerings made to both gods and ancestors in the form of food, flowers, wine, etc. More elaborate offerings accompanied by formal rites may be made on special dates such as the death date of relatives, the birthday of gods, Chinese New Year, and other publicly celebrated occasions and festivals. Offerings for the gods are presented facing outward, and offerings for the ancestors are presented facing inward. Offerings for ghosts are presented outside. If the offering is for ghosts in general (such as during ghost month) it is placed in front of the house or place of business. If it is for a single "offending" ghost, who is causing family misfortune, the offering is placed on the ground outside the rear of the house in a similar fashion as if for a beggar.

On my recent trip to the P.R.O.C., I saw no evidence that this practice persists. Various informants suggested that this custom was unheard of today, or no longer observed.

"Ghost Money"

In addition to the food offerings, there are requirements for the burning of ghost money for gods, ancestors, and ghosts. There are numerous kinds of ghost money and these may even vary somewhat from area to area. 2

There are different classes of gods with different size or types for each. "Ghost" money for the gods is gold, regardless of size. The very largest gold money is reserved for the Jade Emperor, the major deity. "Ghost" money for the ancestors is generally silver (usually of the larger variety). Some "ghost" money of paper resembles very ancient types of Chinese money and this type is designed for the earlier ancestors. Ghosts (of the "uncared for" variety) also have silver money burned for them, but usually the smaller-sized silver money. There is also "ghost" money that resembles contemporary currency (some even has the picture of a jet airliner on it). This is apparently used for both ancestors and ghosts. Some ghost money, called "storehouse money, is burned at the time of a funeral and is designed to be used to "make a deposit" in the next world for the deceased relative. Some ghost money is burned at the temples as a kind of "protection" against misfortune. Some ghost money has pictures of clothing printed on it. There are two versions as to its use. Some assert that it is burned at the time of Chinese New year to provide new clothes for the ancestors. Others claim that this type of money is burned for uncared for "ghosts", something in the way of a handout, as one might give old clothes to a beggar.

"Ghost" money is generally burned outside the house and there are special containers for this purpose resembling a metal barbecue stove. Some of these are quite large and can burn large quantities of the money. The "ghost" money is purchased in bundles and often burned in quantities of several bundles There seems to be no attempt to "send" any particular monetary amount. In any event, in Taiwan (for example) there is always "money to burn," so to speak, and everyone has the obligation to do so. There is scarcely a time when someone is not burning money in way of economic gifts to gods, ghosts or ancestors!

The burning of ghost money is very wide spread and frequently observed in Taiwan, and to a slightly lesser degree in Hong Kong, Singapore, the Chinese area in Bangkok, and in Chinese enclaves in the U.S. It is not frequently observed in the P.R.O.C. although I did observe it being burned in a temple in China during my most recent visit. One informant has told me that she estimates that, perhaps, up to 80% of the people will burn ghost money to send to ancestors on special occasions such as the anniversity of a relative's death or on Ching Ming day. Although the burning of ghost money is often done publically in places like Taiwan, I conclude that it is more often done more privately in the P.R.O.C. This would avoid criticism from more"progressive" and less traditionally oriented neighbors. In places like Taiwan and Singapore, there are "funeral stores" that sell ghost money and other materials and supplies used in various death related rituals. Ghost money is sold in all temples in such places. It would appear that the practice of burning ghost money, which had fallen into disuse under Mao in Mainland China, may be returning. On a recent trip there, I was able to purchase ghost money at several temples, saw I it being burned at others, and even observed it in a store in Xian. Thus, it is being produced, sold, and presumeably widely used, albeit in private, once again. The practice will likely grow in the future as traditional Chinese culture regenerates in the P.R.O.C.

The Hungry Ghost Month

Perhaps the most significant of all the festivals of the dead in Chinese culture is the Hungry Ghost Month. This celebration is observed during the entire seventh lunar month which) depending on the year, begins sometime in August and ends sometime in September (In 1987, for example, Ghost Month, as it is popularly known, began on August 24 and extended through September 22). To understand the meaning of Ghost Month, it is necessary to examine Chinese escatology.

In Chinese culture, death is not the final annihilation of self, but an alternate, spiritual form of existence. Upon death, the soul of an individual must undertake an arduous, seven week journey traveling through the yin world or "otherworld" (Lip, 1985: 11-22). In this journey he will pass through various "gates" and "courts" where there will be trials and judgments in regard to the deceased's conduct in life on earth. He ultimately reaches Hades, the abode of the Dead and lives under the rule of Giam-lo-ong (Mandarin: Yen-b-wang) the main deity of the underworld (Editors of Taiwan Grapevine, 1987). In Hades, the souls or spirits live an existence not unlike on earth. They will require food and drink and money, all of which must be provided by the living. It is the responsibility of the living relatives to supply these needs for the deceased. During the seventh lunar month, the gates of Hades are opened and the ancestral spirits are free to visit earth and roam about during their "vacation." Such spirits are of two varieties, the cared for, and the uncared for ghosts. The cared for spirits are those deceased individuals who have living descendants and relatives who make offerings of food and drink to them, and send ("burn") gifts of paper money, thus providing for their logistical needs. Those with family ties are generally ". . . quite good natured and spend their time partaking in the simple earthly pleasures of eating and drinking" (Tourism Bureau, etc., ND: 44).

It is the second category of deceased spirits -- the uncared for -- that are potentially harmful. It is only this category of spirit or *lin* that can appropriately be termed ghosts, or more correctly, *kui*.. All spirits of deceased individuals may popularly be generically aggregated under the term ghosts, however. The uncared for spirits are called "hungry ghosts," because having no living descendants, they have no one to supply them with food, drink, or money in Hades and are, thus, deprived or "hungry." Such ghosts may be malicious or at least mischievous and are likely to go about causing trouble, teasing humans, or in some cases, causing them harm. If the "hungry ghosts" are displeased or angry, they can be particularly malevolent and may bring serious misfortune or even disaster on the living.

The most dangerous of the "hungry ghosts" are the spirits of individuals who died of accidents, suicides, homicide, or other "unnatural" causes. The spirits of persons who die in this way do not go straight to Hades. Rather they are placed in a special limbo or purgatory where they must remain until they can lure someone else into an accidental or unnatural death, at which time they report this fact to Giam-lo-ong and can enter Hades. The ghost of the newly dead victim of the accident, in effect, "takes the place" of the former spirit in limbo. Accordingly, it is assumed that these ghosts are actively trying to entice others into a dangerous situation where they might accidentally be killed. Only the fool - hardy would place themselves in a potentially dangerous situation, such as going swimming during ghost months, for the fear that they might be trapped and drowned. Motorcycle racing on the streets of Taipei, for example, is a widespread and dangerous pastime of many youths. It is significantly reduced during ghost month because of the fear of dying in an accident. The malevolent ghosts, it is believed, are in their desperation actively trying to promote accidents. It is an ominous time for all! As one writer (Jochim, 1986: 138) phrases it:

> In fact, this is a month during which no tradition-honoring Chinese would think of opening a business, buying a house, scheduling surgery, or getting married - for it is without qualification the most inauspicious time of the year.

Because it is believed that the ghosts or *lin*, both "cared for" and "uncared for" have returned to the world of the living for a visit, in such profusion, Ghost Month is a time of anxiety. Some authorities (Jochim, 1948: 138) asserts that the returned spirits of the deceased are believed to be invisible. Other sources (Tourism Bureau, N.D. :46) speaks of the visiting spirits as assuming human form. In the instance of the latter, it is widely believed that the ghosts resembled humans in every way save one - their feet do not touch the ground. They walk about hovering a fraction of an inch off the ground! During Ghost Month many individuals do spend an inordinate amount of time looking down at the feet of other pedestrians as they walk along the street.

The principle activities of Ghost Month involve the presentation of offerings and sacrifices to the dead. Included here are food, money, and entertainment.

Special attention is given to the "hungry ghosts." During this time, tables are set up outside homes and places of business where offerings of food and wine are laid out for the "hungry ghosts." The offerings are usually located outside the home or business in the hopes that these ghosts will not come into the house or store and be a potential source of trouble or harm. Also it is believed that the "hungry ghosts" would steal the offerings for deceased ancestors or otherwise interfere with the family paying the proper respect and providing offerings to the ancestors and gods and, thus, another reason for keeping the ghosts outside the home. The offerings of food and wine can be quite elaborate, with several courses of food and various delicacies laid out for the spirits. (Even whole pig carcasses suitable for a large feast may be laid out for the visiting spirits). Usually, the pig carcass is only partially cooked and after it has served its purpose as "ghost" fare, it can be further cooked for family consumption). On the tables of offerings might also be included fruit, flowers, perhaps cigarettes, burning joss sticks, and bundles of "ghost money" (Jordon, 1985:35-36). At some point the money is burned, thereby delivering it to the ghosts for their vacation use.

In earlier times (and perhaps even today) merchants would test money earned during this period by putting it in a bowl of water. It it sank, it was real, human money: if it floated, it was money from a ghost! (Tourism Bureau, N.D. 46). The offerings to the "hungry ghosts" are both a kind of protection against ghostly mischief or harm, and also a kind of altruistic gesture to the unfortunate dead out of a sense of compassion (Jochim, 1986: 138).

The deceased ancestors also have offerings of food, wine, flowers, and cigarettes (usually placed on the family alter). Not infrequently, the food may consist of entire meals laid out in dinner ware with chopsticks. Joss sticks are constantly burned and "ghost money" for ancestors are also burned. The offerings to ancestors may be presented only on specific dates during the month or, in many instances, on a very frequent basis.

Beyond the offerings of food and drink, and the sacrifices of "ghost money" to the spirits, there are also Chinese operas and puppet shows performed on street stages to entertain the visiting ancestor spirits and ghosts. The living also find these performances enjoyable, with the result that there are invariably big audiences (living and dead) to watch them.

Ghost month reaches a climax toward the middle of the lunar month when various specific festival activities occur. One such festival is the "worship of good brothers" held on the 15th day of the month (Editors of Taiwan Grapevine, 1987: 9). The 15th is also the date of the Chung Yuan Festival, a Buddhist celebration marking the end of the annual meditation period for monks and nuns. On this date, for example, certain temples become the location for elaborate feasts for the visiting ghosts. The feasts feature large assortments of food and drink and delicacies of every variety. Large hogs are sacrificed to be added to the fare. The temples are decorated with lanterns and lights so the spirits will not get lost on their way. Lanterns and lights are also floated on bodies of water to appease the ghosts of those who drowned there, and also to warn the living of the presence of the water so they will not become a drowning victim. Vast amounts of ghost money is burned for use of the spirit visitors. An effigy of the God, Tai-sai-ia (Mandarin: Taoshih-yeh) who serves as a representative of the nether world at the feasts and also supervises the ghostly visitors (Editors of Taiwan Grapevine, 1987:29). At the temple, priests conduct prayers for the deceased and conduct special religious rituals. Families may engage priests to say prayers or conduct rituals for their ancestors, and it is possible to honor specific ancestors by paying for the ancestor's name to be placed in the temple for a period of time.

Ghost month is a time of anxiety for many individuals because of the possible misfortune that might be visited upon the living by a hostile ghost. It is also a time of festivities and feasting, inasmuch as the living can enjoy the theatrical performances as well as the dead, and so, too, can they enjoy the food after the spirits of the dead have had their fill. It also allows the living to indulge in altruism. not unlike Americans at Christmas time. who can enjoy the satisfaction of giving to the poor. The Chinese "give" to the uncared for ghosts. They are often are more generous with ancestors than usual. One informant. for example. told me that in her family. extra food offerings were laid out for her deceased grandfather during this period because he had been gregarious in life. and it was assumed that he might well bring guests home with him when he visited during ghost month! Perhaps most importantly. the annual reenactment of the dead - ancestors and "hungry ghosts" - visiting the living reinforces the notion of the continuity of the family. even in death. and the symbolic immortality of the individual. In as much as the dead survive in the memories and ritualistic behavior of the living. death itself is not so much to be feared. Even the sad plight of the "hungry ghosts" serves as reinforcement for the fabric of social life. for the message. according to one writer (Jochim. 1986: 172) is very clear:

> The worst possible fate for anyone. living or dead. is to be cut off from the network of support and obligations that constitutes the Chinese family system.

In all Chinese communities outside of Mainland China. "Ghost Month" is a major festival. During my recent travels in the P.R.O.C. I did not encounter anyone who was familiar with this "celebration." None of my informants had ever heard of it or recalled it. It is to be assumed that this particular period of commemoration is moribund. if not essentially extinct in Mainland Chinese culture.

Tomb Sweeping Day

One of the more significant gestures to the dead in Chinese culture is *Ch'ing Ming* ("clear and bright") Festival or *Tomb Sweeping Day* as it is now commonly called. This festival to the dead was historically calculated as the 105th or 106th (depending on the authority cited) day after the Winter Solstice and. accordingly celebrated on April 5 or 6. President Chiang Kai-shek died on April 5 in 1975 and. in Taiwan. since then the anniversary of his death when formal memorial services are conducted for him, has also been made the occasion for celebrating Tom Sweeping Day (April 4th in leap year).

Today in Mainland China, *Ch'ing Ming* is widely observed although it generally does not involve visiting a cemetery, because there are very few cemeteries in Chinese cities. For many years, since the Communist took control, government policy has discouraged earth burial and, instead, has dictated creamation. Large cities, such as Beijing and Shanghai, have municipal crematoria and in the absence of available cemetery space, families must necessarily cremate their deceased members. Storage facilities for cremated remains are usually located near by and most families tend to deposit the ashes of creamated loved ones in such facilities. Cemeteries still exist in small towns and rural areas. In the absence of crematoria, families bury their dead in these rural cemeteries. A few families, especially wealthy families, or the families of officials, may accomplish to have a family member transported to a village cemetery for internment. Such cases are rare, hower.

On *Ch'in Ming* Day, urban citizens do observe the occasion with other ritualistic behavior, such as "burning ghost money for the deceased ancestors. One informant has reported to me that, perhaps, up to 80% of the population may burn ghost money or engage in some other rememberance of the dead on this special day.

According to Jochim (1986: 138) in earlier times, in Mainland Chine, *Ch'ing Ming* was a somewhat more elaborate and lively spring festival. Today, in Taiwan, however, it essentially revolves around the grave maintenance and beautification practices, although there are many ancillary activities. Cemeteries in Taiwan, in general, do not have the institutionalized, "perpetual care" arrangements customarily encountered in American cemeteries. 3

It therefore becomes something of a practical necessity for the families to annually undertake the maintenance of the graves and tombs. The lack of regular institutional care is exacerbated by the fact that by custom, cemeteries are not infrequently situated on hillsides. Flat land can be used for other purposes and hillsides have little economic utility. They are, thus, ideally suited for grave sites. Beyond this, there are other considerations, including aesthetic, drainage, and especially feng-shui (correct cosmic alignment) involved in the location of cemeteries that are beyond the scope of this paper. In Taipei, the largest city in Taiwan, cemeteries are located on the sides of some of the hills that surround the town. The steepness of the hillside cemeteries make it difficult for grass to grow and the principal ground cover consists of bushes and shrubs, vines, and weeds. By April of each year, the cemeteries are often badly overgrown and there is a genuine need for vegetation trimming and manicuring.

Tomb sweeping day is a highly obligatory event and appears to be almost universally observed in Taiwan. In Taipei, where I collected my observational data, I had the advantage of living little more than a city block from a major cemetery situated on a hillside easily visible from the street near my home. Crowds of people began arriving quite early[4] and throughout the day thousands of people continued to arrive, and by the middle of the afternoon many left, although some arrived relatively late in the afternoon[5] and a few remained in the cemetery till dusk. Those persons who came were usually in family groups including children of all ages. They obviously came to work and many wore appropriate clothing for such work (i.e. work pants, gloves, etc.). Many also carried tools for the purpose, such as rakes, hoes, shovels and/or clippers, even if they had arrived on a municipal bus. In addition they frequently were carrying foods of various kinds, thermos containers, flowers, and other supplies. Situated close to the cemetery was one of the two municipal funeral homes and because of this, there were a number of small shops and stands located close to the funeral homes selling funeral items (i.e. coffins, cloth drapes, spirit money, etc. and other supplies for use in the cemetery). On this particular day, this complex of stores and stands were augmented by numerous other street venders and hawkers who were selling food, fruit, flowers, spirit money, soft drinks, and novelties of various kinds.

When they arrived, the cemetery visitors worked diligently at cleaning the area around the tombs, trimming shrubs, cutting vines and weeds, raking,up debris, etc. Sometimes new shrubs or small trees were planted. By the end of the day) the cemetery which had been quite bushy and overgrown had been denuded of all unwanted vegetation.

When the tomb is swept, the area around it is cleaned and manicured) and any necessary repairs are made, the ceremonial aspects of the event can begin. Fresh flowers are placed on the grave and various foods and fruits are laid out as offerings. Sometimes entire meals in table ware is set out in a very formal fashion. There is widespread burning of "ghost money" in way of sacrifice. When ghost money is burned, it is believed to go to the next world as a gift to the deceased ancestors. There are offerings of wine) soft drinks) snacks, candies, and even cigarettes. Incense is burned, family members will pray, and individually bow to indicate reverence for the dead. Later the foods and offerings may be consumed by the family members inasmuch as the deceased ancestors are assumed to have had their fill, as it were. The food in some cases may be eaten in the cemetery) but more likely it is carried home where the family will end the day with a feast which incorporates the food offered to the ancestors. The meal is especially likely to include *lumpien* or *tsuen-juen* in Mandarin. This is a thin, rolled out rice pancake-like pastry on which is placed various ingredients, including several kinds of meat, vegetables) nuts, tofu, and sugar. It is then rolled up and eaten like an uncooked spring roll (Editors of Taiwan Grapevine, 1988: 2). Firecrackers may be exploded and sometimes prayers or messages written on paper may be burned. Some families engage in the more elaborate offering of complete meals, while others may simply lay out some fruit or snacks purchased from street venders. For most families the event is an occasion for an outdoor picnic and togetherness with children and relatives. This has historically been the case. As one author (Jochim, 1986:138) describes the traditional Chinese celebration of Ch'ing Ming:

> These [activities] include, in addition to cleaning and renovating ancestral tombs, setting out offerings and burning spirit money for the ancestors as well as placing objects of good omen near the grave. Depending on local custom, such objects may

include willow branches (which ward off evil) or egg shells (which symbolize sending off the old and welcoming the new).

Although Tomb Sweeping Day is a day of offering respect and reverence for the dead ancestors, differential attention is given to various categories of the dead. In Taiwan, as in many societies, it is impractical, if not impossible, to keep account of many generations of ancestors, thus, most ancestors are generically aggregated as the "common ancestors." The real focus of the offerings and ceremonies on this day, however, are the ". . . immediate, rememberable generations or else upon the most important figures of the past - notably the founding ancestor of the lineage" (Thompson, 1979: 121).

It is obvious in observing the crowds that fill the cemeteries on Tomb Sweeping Day that it is a felicitous, albeit reflective day. In this latter regard, according to one account, (Bureau of Taiwan) N.D. :20) "It is a time of sentimental remembrance of those who have passed on by those who continue; a time to rejoice in the communion of ongoing lineage and a time to ponder eternal thoughts while delighting in the simplicity of a family outing." It is among other things, a celebration of oneness of the family, living and dead, and a celebration of Spring and the renewal of nature after Winter in terms of the blossoming of flowers and the greening of vegetation. As one writer has phrased it (Jochim, 1986: 138):

> While thus devoted to ancestral worship, this day remains a celebration of Spring in that going to visit gravesites, which are usually located in wooded, hilly areas, gives the family an opportunity for a Spring outing together.

Ch'ing Ming also serves as a socialization mechanism for the young who learn that death does not diminish the family but rather that the dead live on in the memories of the living and in their inclusion in family activities such as on this day. Such immortality helps dilute anxiety about death. It clearly serves as one of the rites of intensification for the family. It is not unusual for individuals to travel great distances - even from other countries - to participate in this ancestral ritual. 6

Ch'ing Ming is not without its practical benefits. In addition to a pleasant outing and a tasty feast, the proper repair and maintenance of the ancestral tombs may also yield "good *feng-shui*" (Thompson, 1979:123), or good fortune for the family based on a harmonious synchronization with cosmic forces which derives from properly placed and maintained ancestral tombs, among other things.

There is a third festival of the dead in Chinese culture (Jochim, 1986: 139). It traditionally took place on the first of the tenth lunar month, which is about a month before the winter solstice. At this festival, families would visit ancestral tombs, make offerings, and burn paper, and cold weather clothes. This festival is seldom celebrated anymore. In Taiwan, where it does not get very cold in the winter, the "sending" of winter clothing to ancestors seems superfluous.

Finally, it should be noted that Tomb Sweeping Day is not without its counterparts in the united States. Many churches, especially in rural areas, that have cemeteries, annually sponsor "Family Day, or "Homecoming, or even Cemetery Day." On these occasions there are memorial services for the dead, sometimes a "pot-luck" meal within the church or a picnic outside, and the remainder of the day may be devoted to the maintenance and beautification of the cemetery.[7] The emphasis of all the church activities for the day will be the integrity and continuity of the family to include deceased ancestors and relatives.

Beyond this, at the societal macro level is Memorial Day (or Decoration Day), a legal holiday in most of the United States, which is intended to commemorate members of the armed services who have died in defense of the country. Servicemen killed in various wars were often returned to be buried in their hometown cemeteries. In an earlier time, on Memorial Day, members of the community traditionally would conduct religious and patriotic ceremonies in the cemetery and decorate the graves of the deceased servicemen with American flags, wreaths, and flowers. Other ancillary activities included band performances, political speeches, and even picnics. In more recent times, the citizenry of most communities seldom celebrate the holiday in the former fashion, instead simply using the day as an occasion for a recreational outing, a visit to friends or relatives, or to attend some type of athletic event. Some sociologists (Warner, 1959:248) have labeled the Memorial Day celebrations of former times as a "Cult of the Dead." As Warner observes:

> It is contended here that in the Memorial Day ceremonies the anxieties man has about death are confronted with a system of sacred beliefs about death which gives the individual involved and the collectivity of individuals a feeling of well-being .

and further (Warner, 1959:249):

> Memorial Day is a cult of the dead which organizes and integrates the various faiths and ethnic and class groups into a sacred unity. It is a cult of the dead organized around the community cemeteries. Its principal themes are those of the sacrifice of the soldier dead for the living and the obligation of the living to sacrifice their individual purposes for the good of the group so that they, too, can perform their spiritual obligations.

In the case of Memorial Day, as opposed to Tomb Sweeping Day, the cemeteries are trimmed, cleaned, repaired and decorated before the actual day of the celebration. The parade through town to the cemetery was a "ritual link between the Dead and the Living." Like Tomb Sweeping Day, the ceremonial activities of Memorial Day are rites of *intensification* in which the dead are revered, the dead and the living are symbolically reunified, and the principles and values for which they supposedly died are reified. The solidarity of the community, both living and dead, the intensified respect for the dead, and the rededication to common sacrifice and obligation on this day all tend to symbolically keep the dead alive and help allay the anxiety about death experienced by the living.

Other Obligations to the Dead

Beyond the prayers, gestures of respect, reverence and remembrance, food offerings, and sacrifices of money, the living have yet other obligations to the dead. One of these obligations is "ghost marriage." If an individual dies without heirs, they will become a "hungry ghost." A caring family will often try to remedy this situation. A deceased unmarried male in one family and a deceased unmarried female in another family might be married by proxy. Another form of "ghost marriage" is that of a man agreeing to marry the deceased sister of his wife, and in this way saving the deceased sister form the fate of being an "uncared for ghost." The man's children now also become the children of the dead woman. There is one famous case that is most interesting. A young man on a motorcycle struck and killed a pedestrian. The victim was an unmarried spinster. Rather than press a claim against the young man, the family instead gave all of the savings of the dead woman to the young man on condition that he become the "son" of his victim. He was an orphan with no family obligations of his own. He could therefore carry out the appropriate filial obligations to this adopted mother.

Among the heaviest responsibilities to the dead are those related to the burial and the funeral. When an individual dies (or preferably just before) the family must carry him to the living room or main hall of the home. There the body is washed and a headrest of stone is placed under his head. Death announcements are sent to relatives who come to pay respects and bring gifts plus real money to help with the funeral, and ghost money for the deceased. Certain ceremonial food offerings are made to the dead man. The body is properly clothed for burial and jade or jewels put in his mouth. Ghost money is placed in his coffin and the body is encoffined. Other objects are placed in the coffin as well. A geomancer is consulted to determine an auspicious day for the funeral.

On that day there is an elaborate procession to the cemetery, usually in decorated trucks with the family in special mourning clothes (the sons wear sackcloth, for example). The procession may also include trucks with musicians, banners, elegiac scrolls, the deceased's picture, etc. A priest likely accompanies the procession. There may be life-sized puppet figures (humans in costume), firecrackers, acrobats, and in rural areas, even strippers. The main point is to attract attention and spectators. The priest or priests have likely been involved since the encoffining with prayers, rites, the playing of gongs, etc. At the graveside there is further ritual, mortuary music, and the chanting of priests. The gravesite is selected by a geomancer and the grave itself sighted by a geomancer. Since the rites of coffining, there have been various (correctly 7) beneficences. After the burial there will be the burning of paper goods and paper money. They return home and place the paper ancestral tablet on the family altar. In the years to come after the burial will be the time to exhume the body and clean the bones (or have them cleaned) in preparation for the arranging of the bones and the second burial.

The funeral is a status symbol and one attempts to provide the best possible commensurate with family resources. Sometimes they are memorable in preportion :

> One of the longest funeral processions, which occurred in 1975, was a full parade with five marching bands, clowns, horseback riders, simulated concubines, 143 mourning trucks, innumerable dirge musicians with their clarinets, cymbals, drums, horns, and an uncountable flow of cars. It must have stretched for two or three miles. First came a mourner in white cap and sack-cloth who scattered ghost money along the street as a bribe to any wandering or malicious spirits to leave the deceased in peace. In the old days he would have been followed by an individual or group carrying banners indicating the name of the dead. But in this case, custom had bowed to the powers of passing time and the guest of honor was identified by a large photograph carried above the cab of a white, flower-bedecked truck. Following was a never ending line of little trucks covered with white, green, and yellow plastic blossoms. At the end of this incredible column, the great lacquered coffin came, not carried as in the old days by bearers in the traditional multiples of eight, but in a luxurious van covered with flowers and surrounded by family mourners in white hoods and gunny-sack coats, following one another in a code of strict family line of order distinguished by their mourning colors.

I saw one even grander during my year in Taipei.

Summary

For more than 5,000 years, Chinese culture has sought to moderate the fear of death through the expedient of keeping the dead alive in a very literal sense. This prospect, in turn, has generated the adjunct concern with maintaining an appropriate relationship between the living and the dead. In this regard, the dead have become well integrated into the ongoing social structure with the result that the Chinese family has historically been considered to include the living, the dead, and the not yet born. Such a conceptualization has provided continuity to self and cohesion to family. To maintain and nourish the intergenerational linkages between the living and the dead, a variety of behavioral mechanisms and rituals, and ideological belief systems have evolved that give vitality, meaning, and purpose to these linkages.

These normative customs directed at the dead, perhaps, reached their zenith of intensity toward the end of the Ch'ing Dynasty. As Smith (1983:65) asserts:

> One illustration of the complexity of this relationship may be found in the practice of ancestor worship. By late imperial times, family ancestor worship had become virtually a cultural university in China.

Ancestor worship and the attendant death-related behaviors traveled with Chinese emigrants to other lands, like Singapore, Thailand, the Philippines, Hong Kong, and the United States, where they persist until today, albeit sometimes in diluted fashion. Such customs persisted with vigor on the mainland until after the Communists assumed power in the 1940's. Over the next 40 years, and especially during the Cultural Revolution, religion, ancestor worship, and most form of death-related behavior were eroded, suppressed, or otherwise displaced by other more politically oriented forms. An entire generation grew to adulthood not practicing and, indeed, largely ignorant of, the traditional customs defining the relationship of the living and the dead.

With recent political changes in the P.R.O.C., the traditional Chinese culture is once again beginning to reappear and assert itself. Religious practice is cautiously returning and other older customs and rituals are emerging. It is likely that the future will also see the return of traditional behaviors honoring deceased members of the family, for the dead are not without power and influence and they are impatient!

Chinese culture, like most other cultures, incorporates eschatological notions and beliefs. Such eschatological notions include a well-detailed conceptualization of the *yin* or "other-world." In many ways existence in the nether world is like an extension of life on earth and the souls that reside there have material needs much like their survivors on earth. These needs are initiated shortly after death and continue thereafter as ongoing needs for food, drink, money, and belongings. For these material wants, the dead depend on their surviving living family members. It is this continuing need for earthly logistics from relatives, along with other social ties, that bind the dead to the living in a set of socially symbiotic bonds.

The dead are believed to be aware of the living and, ideally, guard the health and good fortunes of the surviving family members if properly propitiated. The family members, in turn are very much aware of the dead, and exert considerable efforts to honor and placate the spirits of their deceased kinsmen and ancestors, especially parents, as well as the pantheon of gods, and are particularly anxious not to incur the displeasure, or wrath of either deceased relatives or gods, or for that matter, uncared for ghosts.

The activities described earlier are directed at remembering the dead, including them in social fabric, as well as eliciting amity on their part. All of these structured patterns of conduct address the special needs of the deceased, and conform to the traditional obligations of the living. Such activities are social and reciprocal in nature in that the living are motivated, both out of love and respect for the dead, but also by the expectation of benevolence on the part of the dead. By engaging in such behavior, the living attempt to insure some indirect control over their own lives and destiny, maintain a social contact and bond with the dead, as well as perpetuate a symbiotic social structure involving both living and dead, where the deceased continue a worldly existence after a fashion, thereby diluting their own anxiety about death. The living regularly and purposely interact with ghosts, and in doing so, effectively "deal with the dead."

Footnotes

[1] Some money is placed in the sleeve of the corpse and later retrieved to be given to the grandchildren.

[2] Like many old beliefs and traditions all over the world, many individuals had forgotten all of the specifics and I never encountered anyone who had a totally complete notion of the types of ghost money and their exact purpose.

[3] Here in the U.S., by law, cemetery developers must put a portion of the moneys received from each lot sold into a special trust fund. This trust fund provides for the "perpetual care" and maintenance of the cemetery and relieves the families who own the plots of this responsibility. Old family cemeteries on private land and church cemeteries are generally exempted from such laws.

[4] It is entirely likely that some of those arriving late may have visited another cemetery in a different part of Taipei or even in another town on the island.

[5] Some authorities (Tourism bureau N.D.: 20) speak of the custom of observing certain ceremonial aspects of the festival in the morning. For example:

> The family ceremony as well as the sacrifice, must be performed before dawn or at least in the early morning because it is necessary that the spirits of the departed, who sleep during the night, be "at home" in their tombs.

[6] The Chinese feel strongly about the desirability of the dead being buried near "home" and some have the bodies of deceased relatives shipped to the ancestral home. For many Chinese who are living away from the Mainland, burial elsewhere is temporary and ultimately it is assumed that the deceased will be transported to the Mainland for burial near the "home" village.

[7] In recent years, such maintenance may have been turned over to a regular church committee, or even a commercial lawn and garden service. In this eventuality, the congregation may simply place new flowers on the graves of relatives, and, perhaps, attend a special business meeting of the congregation at which time matters pertaining to the cemetery will be discussed.

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Project by: Dr. Arifeen Daneshyar, chair, Economics Department, Kutztown University

Comparative Economic Systems:
China and Japan

Course Description

With the demise of the Soviet Union, capitalism emerged as the dominant form of economic system. However, the variants of capitalism gestating in different parts of the world do not replicate the laissez faire variety of American capitalism. Instead, the emerging economies are establishing a market system that reflects their culture and political institutions. For instance, while individualism is the hallmark of American free enterprise, an emphasis on the welfare of society at large remains a prominent characteristic of the market economies in Southeast Asia. This course is an introduction to the economies of China and Japan, with an emphasis on the influence of history and culture on the evolution of their economic systems.

Course Rationale

In recent decades, the United States has been increasingly integrated within the global economy and, therefore, must accommodate the ascendant countries in the East, although it remains an economic superpower with a lion's share of the world exports. In this environment of intense global competition, an awareness of the cultural and social nuances of different countries is a pre-requisite for the success of American business executives. To deal with their Chinese counterparts, for instance, Americans must be patient; headlong confrontation is a recipe for failure in negotiating with a people who have, over millennia, learned to use patience as a source of strength. And to understand the hierarchical nature of Chinese and Japanese societies, visitors to these ancient societies must be familiar with the Confucian philosophy.

Course Objectives

Upon the completion of the course the student will:

1. Understand China's historical and cultural background;
2. Understand the relationship between culture and religion in China;
3. Understand the social structure in China;
4. Appreciate the current economic transformation of China;
5. Appreciate the historical and cultural background of the Japanese economy;
6. Understand the impact of Chinese culture on Japan;
7. Understand Japan's relationship to the world economy; and
8. Appreciate the cultural foundations of Japanese technological innovation.

Course Outline

I Criteria for Classifying Economies
    - Allocation mechanisms
    - Forms of ownership
    - Types of incentives
    - Politics and ideology

II Criteria for Evaluating Economies
    - Economic growth
    - Economic stability
    - Balance of trade
    - Dynamic and static efficiency
    - Income distribution
    - Quality of life

III Theory of Capitalism
    - How markets work
    - Equilibrium and the "Invisible Hand"
    - State intervention
    - Monopoly power
    - Problems of public choice
    - Growth and economic policy

IV The American Economy: Market Capitalism
    - Resource allocation in the private sector
    - Government in the American economy
    - U.S. policy toward monopoly
    - Government and macroeconomic stability
    - Government policies and the distribution of income

V China's Socialist Market Economy
    - Historical and cultural background
    - Culture and religion
    - From empire to communism
    - Maoist economic policies
    - Socialism and the Stalinist model
    - The great leap forward
    - The great proletarian cultural revolution
    - Deng Xioping and the move to a market economy
    - Economic reforms
    - Shenzen special economic zones
    - Income distribution and the standard of living
    - Energy and environment
    - Hong Kong, Taiwan, and Mainland China

VI. Japan: A Planned Market Economy
    Historical and cultural background
    Impact of Chinese culture
    The Meiji restoration
    The American occupation
    Labor-management relations
    Industrial policy by government
    Quality of life
    Japan and the world economy
    Cultural foundations of Japanese technological innovation
    Japan's long-term strategy

VII. New World Order
    Whither socialism?
    Whither capitalism?
    Societal values and the consensus view
    Social structure: a widening gap creates social and political unrest
    Political structure: is democracy a prerequisite for a successful economy?
    Can a transforming world economy sustain growth?

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Project by: Paul Dickler, Neshaminy High School

1931-1945: Chinese, Japanese, and American Perspectives as Reflected in Standard High School Texts

I. Objectives (Rationale, Performance and Skill Objectives)

The variety of events, mainly tragic, occurring between 1931 and 1945, at the interface of Chinese, Japanese, and American History, is reflected with both similarities and differences in standard texts used throughout the three countries. At times the differences are profound and dramatic while at other times they are more subtle. This "lesson" or "unit" seeks to provide students with the means to understand different historical perspectives based on national and cultural differences. In many cases, the values and beliefs of a people are reflected in these writings.

Knowledge:*Students will be informed of events preceding and during World War II/ The Pacific War from the perspective of three countries. The focus will concern events where two or more of these countries directly interact. From the invasion/ incursion/ incident in Northeast China/Manchuria/Manchukuo to the bombing/incinerating of Hiroshima and Nagasaki, the different perspectives will be explored.

Attitude:* Skepticism and inquisitiveness concerning standard historical sources as well as an appreciation for different perspectives will be encouraged.

* Empathy and sensitivity should also emerge from this lesson.

Skills:* Students will use historical perspective and factual knowledge to reach decisions.

* Students will explain how experiences in history may be interpreted differently based on national and cultural perspectives.

* Students will analyze data and draw conclusions.

* Students will critically compare conflicting histories.

II. Strategies (Procedures and Teaching Techniques)

*This lesson or unit will ideally be taught after completing a unit on the time period from 1931-1945, as normally or traditionally taught, whether this be in the United States, Japan, or China.

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Optional:

*Film clips from Chinese, Japanese, and U.S. films dealing with events discussed above.

*Excerpts from the diary of an American doctor in Nanjing during Japan's occupation and the introduction to a Chinese book dealing with Nanjing in 1937. Both are provided at the end of this lesson.

IV. Questions

The following questions are offered for the purposes of guiding student inquiry and discussion, and for helping the teacher lead large group sessions on this topic.

A. Japanese Texts.

1. To what extent do the Japanese texts defend Japan's behavior in the time period under discussion?
2. To what extent do the Japanese texts minimize the damage inflicted upon China and the United States?
3. How are Japan's actions in Manchuria described and explained?
4. What are reasons provided for Japan's actions in Nanjing?
5. What casualty statistics are provided for Nanjing?
6. How are the Chinese Kuomintang and Communists depicted?
7. How are Chinese nationalist aspirations evaluated?
8. What is the Japanese perspective on Chinese culture?
9. How is the attack on Pearl Harbor described?
10. What elements of Pacific War fighting are revealed?
11. How is the devastation at Hiroshima and Nagasaki described?
12. Where is responsibility placed for the nuclear bombings?
13. How is the Emperor treated in comparison to the political and military leadership?
14. What is the overall tone of the pre World War II and Pacific War narrative?
15. What connections are made between China and the United States?
16. What connections are drawn between Japan and other Axis countries?
17. What elements are missing from the Japanese text treatment of this time period?
18. Which elements of this time period receive the greatest emphasis?
19. How objective is the writing?

20. What historical and cultural explanations are provided for Japan's actions during this time?

B. Chinese Text

1. How does the Chinese text characterize Japan's presence in China during the time period?
2. To what extent does the Chinese text exaggerate the damage inflicted on China by Japan?
3. How is Chinese resistance to the Japanese invasion of Northeast China described?
4. What language is used in describing the Japanese attack and occupation of Nanjing?
5. What statistics are provided for Chinese losses and casualties in Nanjing?
6. What evaluation is provided of Kuomintang and Communist resistance to the Japanese during the war?
7. In what manner does the Chinese text evaluate Chinese nationalism?
8. What is the Chinese perspective on Japanese culture?
9. How is the attack on Pearl Harbor described?
10. What is the importance of the Chinese/Japanese fighting to the overall World War?
11. How is the U.S. use of nuclear weapons in the war characterized?
12. What is the importance of U.S. fighting against Japan, from the Chinese perspective?
13. How is responsibility for the war divided among the Japanese leadership, soldiers, and people?
14. What is the overall tone of the pre World War II and Pacific War narrative?
15. What is the relationship of China to other Allied and Axis powers besides the U.S. and Japan, respectively?
16. What connections are drawn between Japan and other Axis countries?
17. What elements are missing from the Chinese text treatment of this time period?
18. Which elements of this time period receive the greatest emphasis?
19. How objective is the writing?
20. What historical and economic reasons are provided for China's, Japan's, and the United States' behavior during this time period?

C. American Text

1. How do the American texts characterize the relationships between the United States and China, and the United States and Japan?
2. Do what extent do the American texts exaggerate and/or minimize Japanese behavior towards the United States and China?
3. What is said about China's role in World War II?
4. What language is used in describing the Japanese attack and occupation of Manchuria and Nanjing?
5. What statistics are provided for Chinese losses and casualties in Nanjing?
6. What evaluation is provided of Chinese Nationalist and Chinese Communist resistance to the Japanese during the war?
7. In what manner does the American text comment on Japanese and Chinese nationalsim?
8. What notions about American attitudes towards Asian culture are revealed?
9. How is the attack on Pearl Harbor described?
10. What is the importance given to the U.S. role in the Pacific Theater of World War II?
11. How is the U.S. use of nuclear weapons described?
12. What reasons are given for using nuclear weapons and what casualties statistics are identified for Hiroshima and Nagasaki?
13. How is responsibility for the war divided among the Japanese leadership, soldiers, and people?
14. To what extent is the United States described as an initiator/ reactor to events in pre-World War II Asia and during World War II?
15. What is the relationship of China to the Allies?
16. What is the relationship of Japan to the Axis, as described in the American texts?
17. What elements are missing from the American texts treatment of this time period in Asian/ U.S. relations?
18. What elements of this time period, as applied to Asia, receive the greatest emphasis?
19. How objective is the writing/
20. What historical, economic, and cultural reasons are provided for the behavior of the U.S., Japan, and China during this time period?

*Students will be assigned concurrent reading in at least one text extract each from China, the U.S., and Japan. The readings should be divided into four sections: 1931-1935, 1936-1940, 1941-1944, 1945. These correspond to an emphasis on Japan in Northeast China and the U.S. response, Japan in Nanjing, Pearl Harbor, and Hiroshima and Nagasaki. Of course, many more events are involved, but these will be the primary focus for comparison.

*Students should be reminded that translation is not a precise science and some words have no adequate translation.

*Students should be reminded that the Japanese texts are used throughout the nation with little variation. There are greater varieties of texts found in the P.R.C. but with very similar content. U.S. texts have the greatest variety of content, but certain themes are still very common. All of the texts used in this lesson are from the 1990s. There are, perhaps, the greatest revisions in the Japanese texts on this subject, if one were to compare texts within each country from the 1980s to the 1990s. The major changes in the Chinese texts concern domestic Chinese history although these changes are reflected in the treatment of resistance to Japan by China.

*Each section is best handled by groups of four students each who will then discuss similarities and differences. Note taking in small groups, both of individual conclusions and group consensus, should be followed by a full class discussion of the results.

*Depending on the grade level and sophistication of the students, question lists should be provided by the teacher to guide student inquiry into the text comparisons.

*After all sections have been read, discussed, and analyzed, conclusions should be attempted concerning the entire process, and a reevaluation of the previous unit's conclusions (home school's text), should be attempted.

III.Materials (Sources) Required:

*Text extracts and their translations which follow these descriptions. (China, Japan, and U.S.)

*Blackboard, flip chart, or overhead projector to record small groups and large group conclusions.

Optional:

V. Background Notes

*In many ways, this lesson(s) is very sophisticated. It calls for an awareness of cultural differences, and at times, subtlety of expression.

*It must be remembered that only excerpts dealing with Asia- United States relations are taken from the United States texts. Information on Europe and the European Theater of fighting are largely omitted.

* Furthermore, the Chinese and Japanese texts are highly condensed works of writing. Few words are wasted on narrative.

*In the Chinese case, texts alter both their content and tone to reflect present government policies and views on past history. For example, Since the P.R.C. is anxious to "reintegrate" Taiwan peacefully in the present day, the most recent treatment of "Chaing Kai-Shek" is temperate compared to treatment in previous decades' texts. If one were to look at the sections on the Korean War, not included in this lesson, one would find some five to eight sentences, including a notation of 1.1 million Chinese killed in the fighting! Obviously, the Korean War is not a popular topic today.

*The Japanese texts have long reflected an attitude marked by amnesia in their treatment of the Pacific War and China policy. Thus, the limited efforts to address these subjects in current texts, mark considerable progress from the Japanese perspective. Manchuria and Nanjing get only the briefest, vaugest mention in most tests since the 1950s, and prior to the 1990s.

*The translations of the Japanese texts, though prfessional, leave out certain Japanese passages, perhaps for spacial reasons and economy of expression.

*The Chinese text translation is amateur, which may result in some mistakes.

VI. Evaluation (Assessment)

A variety of evaluative measures may be employed depending on the number of lessons utilized and the time provided for this work. A sample of options is listed below.

1. If small group discussions and analysis are utilized, evaluations of the groups' written and oral contributions can be assessed.

2. Questions can be assigned for individual analysis of the Chinese, Japanese, and American texts based on the suggested questions in this lesson.
3. An evaluative essay can be assigned at the end of the lesson employing a thesis statement and supporting essay regarding the three countries' treatments of events in Asia during this time period
4. Students can be assigned the task of revising a country's text to be either more inclusive or less culturally biased.

(Chinese) High School Text Book- Gaoji Zhongxue Keben
Shiyonkben (test version)
History- Lishi
First Grade (Grade 10)

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Chapter 28 World War II page 105

World WarII was the largest war in world history. It involved 84 countries and 1.7 billion people, and it spread throughout Europe, Asia, Africa, and Oceania. It was different from World War I. It was a war caused by Germany, Italy, and Japan, the Axis Poers. The whole world was fighting against the Axis Powers. In 1937, Japan declared war againstChina; therefore, that started World War II in Asia. In 1939 Germany invaded Poland; Britain and France entered the war. That started World War II in Europe. In 1941, Germany invaded the Soviet Union and Japan bombed Pearl Harbor--that spread the war. In 1945 Germany and Japan surrendered and that was the end of World War II. The Second WorldWar was a disaster for the human race but it ended the Axis Poers and colonialism.

Lesson 1 Japan Started the War in China

The July 7th Incident. On July 7th, around midnight, the Japanese used the excuse that one soldier was missing and they had to cross the Lugo Bridge (Marco Polo Bridge) to enter the Chinese Zone to find the soldier. After being refused by the Chinese, Japan invaded China and local Chinese soldiers fought back. The July 7th incident was a signal of Japanese imperialism and war with China. The missing Japanese soldier was gound quickly but it didn't stop the fighting. The Nationalist Government and Beijing's local government officials tried to keep a low profile and let the situation continue. The Japanese government decided to send troops to China and invaded Beijing and Tanjin.

(smaller print) Before "July 7th", Lugo Bridge Incident, the Japanese population in the Japanese Zone was about 4000 people, including few soldiers, but they were very provocative. In the "Chinese Zone", there was the 29th troop 37, led by Gi Shin Won. Those few Japanese soldiers in the Japanese Zone often went to the area near the Lugo Bridge to practice shooting with live ammunition. In fact, they were obviously trying to have a confrontation.

Therefore, on the night of July 7th the "missing" soldier reported baack to his unit by himself within 20 minutes. This had nothing to do with the Chinese. They used this excuse and started a confrontation, shooting at the Chinese Zone twice. At first there were a few shots. The second time there were more than ten shots, but (**page 106)** the Japanese said it was the Chinese "firing at them illegally". This is another was that Japanese imperialism was causing trouble for the Chinese. At that time, Japan had troops at another zone nearby. On July 11th the Japanese called those troops to the Chinese Zone, and then called three more groups of soldiers and sent them to China.

The Map of the Japanese Invasion of China (1937-1940)

When Northern China was in danger the Nationalist Government realized that if they didn't respond, not only Northern Chinese Provinces would be in Japanese hands, but the government would lose credibility. The people would throw them out. Therefore, Chiang Kaishek only accepted part of the negotiation with the Communists but refused to have aconfrontation with the Japanese. On July 17th, he assressed the people in Lushan--"The Lugo Bridge Incident may be the beginning of the war between China and japan but it all depends on the Japanese Government attitude." He also said "If we start the war that will involve the whole country, people from North and South, old and young, everybody has the responsibility to defend their country so we must be determined to sacrifice everything to save the country." This is the first address by Chaing Kaishek after the September 18th Incident (Northeast China, 1931) and also the first time the nationalist Government showed a strong response to the incident.

But Japanese imperialism didn't stop there. On July 28th and 30th, the Japanese took over Beijing and Tianjin. The Chinese 29th's leader Don Lin Ga, and the 132nd's leader......both died. That is the beginning of the Japanese invasion.

The Formation of the Agreement to Defend China-The Alliance to Defeat the Japanese

The Communist and Nationalist Parties reached an agreement to work together to defend China. On the second day of the Lugo Bridge Incident, the Chinese Communist Party addressed the people, and said "Beijing and Tianjin are in danger! North China is in danger! All of China in in danger! Only if the whole nation fights back will we have a way out." On the same day, Mao Zedung called Chaing Kaishek and expressed his willingness to work with the Nationalists and fight back to defind China. Because the a Chinese Communist Party insisted on fighting back and after much negotiations with the nationalist Party, finally the Chinese Nationalists agreed on the Seoncd Alliance. That is the formation of the alliance that would defeat the Japanese.

In August 1937, the Nationalist Government recognized the Red Army as the 8th Army. In September, the Nationalists officially declared the Chinese Communists and the Nationalists Alliance Agreement. Before that agreement, the nationalist Government agreed to release political prisoners, and many of those Communist **(page 107)** members, including Shan Dren Ru and the seven friends were released. After that the two parties reached agreement to reorganize the Red Army guerillas to the Nationalist 4th Army.

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The Strategic Defending Period

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Mao Zedong's "Long War Theory" and the Base for Defending China

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The Japanese Atrocities in China

The Japanese Imperialism implemented the Destroy China Policy, and they performed so many terrible actions in China. On August 15, 1937, the Japanese Government addressed the Chinese people, "The hope of the Empire is Japan and China allied....Japanese and Chinesei in Manchukuo can all be prosperous." At that time Northeast China had been a Japanese colony for six years and now they were asking the rest of China to become a Northeast China, and the Japanese proposal for alliance is obviously showing the world their desire to commit aggression.

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Wherever the Japanese went they destroyed everything. The most despicaable thing is the Nanjing Massacre.

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After World War II the international court said that "they estimated during the first six weeks of the Japanese invasion of Nanjing and the nearby area, more than 200,000 people were murdered.... This number does not include the bodies burned by the Japanese or thrown into the river, or killed by others unaccounted for means." At that time the German representative in Nanjing said that it wasn't just a few people who committed the massacre, it was the whole criminal action of the Japanese Army. This report called the Japanese invasion actions, those of a "group of beasts."

The Japanese general, Iwane Matsui, was responsible for the Nanjing Massacre. Later he was hung by the International Court. The leader of the Japanese 6th troop, who at the time was controlling Nanjing, was later sent back to Nanjing and executed. These are iron cases which no one can dispute. Twenty years after World War II, some Japanese wanted to erase this history of the Nanjing Massacre. Several times they have tried to deny the existence of the Nanjing Massacre. That is impossible. American, German, and other independent countries had witnesses to the massacre, and they all have written records. The Japanese soldiers had killing competitions. At that time a Japanese reporter took pictures published in newspapers. We have pictures and written records. Some Japanese soldiers kept their own diaries and they also recorded these massacres. We now have Memorial Hall in Nanjing and collected many records and evidence. Many decent Japanese tour the Memorial Hall and sincerely express their regret and also they hope for China and Japan to be friends.

The Japanese invaders used Chinese to rule or to destroy other parts of China. The Japanese found many anti-government politicians and generals. They started a puppet regime in 1937 with Wang Ka Ming and called it the "Chinese Temporary Government". The next year they had Leong Hon Gi start a puppet government called "The Improving Government".

Japanese forced Chinese people to bow to Japanese soldiers. People who refused to bow would be punished. This was an insult to the Chinese.

International Reactions to the War in China

Britain and the United States did not want to see Japan take over China but they hoped they could have the Japanese declare war on the Soviet Union. At the same time, they were focused on the war in Europe. So, before Shanghai was involved in war, they wanted to have Shanghai as a non-military zone. After Shanghai was in war, the Japanese navy declared all the Chinese coastline closed. That caused the British and Americans to accept it. The Nationalist Party had great hope in America. They hoped that the Americans would speak for them and put pressure of the Japanese. On November 3, 1937, the nine countries agreement was signed and they discussed the Japanese invasion of China. Chiang Kaishek ordered the people in Shanghai to resist in order to earn some support and empathy from the international community. He ordered the Shanghai Army to resist but the result was not only the loss of Shanghai but also the Japanese went beyond the defense line. The meeting in didn't have any results. The Japanese found out that America didn't have the desire to stop them. That made the Japanese more confident in the goal of taking over China.

There was no law preventing Americans from doing business with the Japanese. The Japanese imported much gasoline and heavy metals. The Chinese had much money deposited in America. It was enough to buy fighter planes but they didn't have the ability to transport them. There was no way to purchase war material from America. Except for a few loans, China did not get any support from these two countries.

Early in the war, the only help China received was from the Soviet Union. On August 21, 1937, China and the Soviet Union signed a no invasion agreement. The Soviet Union gave China much **(page 112)** equipment including ammunition, fighter planes, tanks, and so on. Our first troops were formed by using the equipment provided by the Soviet Union. Before 1941 the supply planes were from the Soviet Union and the U.S.S.R. also sent some army volunteers and pilots to China.

The world supported China defending itself and they all witnessed the Shanghai War. The world praised Chinese soldiers' braveness. The Communist members in the United States and Canada asked (H. N. Bethune 1890-1939) to lead nurses and doctors into China to help the wounded. They showed us a high order of internationalism and after a while, China earned more support from around the world.

Thinking and Practicing

1. According to the text, find out the important incidents in the war for defending China and list them chronologically.
2. Think about the idea "Now Japanese intend to erase the Nanjing Massacre from history." Think about this; what are the reasons for this?

Lesson 2 Britain and France and the European War

The German Invasion of Austria, and the British and French Alliance

(page 113) ______________________________

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Criticism of Chamberlain Accepting the Agreement

The Munich Agreement

(page 114) ______________________________

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Chamberlain, Hitler, Mussolini,
Munich Agreement

The British, French, and Soviet Negotiations and the Nonaggression Pact Between Germany and the Soviet Union

(page 115) Lesson 3 World War II Spreads to Europe and Africa

Germany Invades Poland and the "Phony War"

(page 116) ____________

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Germany Invading Poland

Germany Invades Northern and Western Europe, and the French Lose

(page 117) ______________

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The French Maginot Line

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"Evacuation at Dunkirk"

(page 118) ___________

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Germany Invading Paris

The British War and German Invasion of Southern Europe

(page 119) _____________

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London Street Scene After the Bombing

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Map of the German Axis Power Expanding

(page 120) ________________

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The Map of Europe and Africa in World War II

Africa Battlefield in the Early Confrontation

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Lesson 4 The European War Explodes After China

The Anti-nationalist in the War

(page 122)
(page 123) **The Red Army Becomes the Main Fighting Power**

(page 124)
(page 125) **China is the Factor Stopping Japan from Going North or South**

(page 126)
(page 127)

Think and Practice

1. According to the text book, the Nationalist Party, three times tried to defeat the Communists. State the three times and what happened.

events time what happened

1st time

2nd time

3rd time

2. Why did Chiang Kaishek's government at first agree to ally with the Communist Party and then change his mind? What did the Communist Party do when the Nationalists tried to eliminate them and what were the results?

Lesson 5 The Expansion of World War II and the Turning Points

The War Between the Soviet Union and Germany Explodes--Moscow in War

(page 128) ________________

November 7, 1941 German Axis was Firing at Russians but Soldiers in Red Square were Continuing their Traditional Marching

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In July, 1940, japan started the invasion of Southeast Asia and believed that by taking over Southeast Asia that it could complete their goal of "Greater Asia Organization". Soon after July, Japan took northern India. After the beginning of the war between the U.S.S.R. and Germany, japan took over Thailand and the southern part of India.

Germany started the invasion of western Europe. It was the win over the French which especially gave the Japanese Axis power a "power boost" and "great opportunity". Japan then decided to invade Southeast Asia's British and French colonies because of their natural assets (resources). Right after the war between the U.S.S.R. and Germany exploded, the Japanese Royal Meeting passed a resolution "to adjust Japan to World Affairs: Rules and Methods to Greater Imperialism". They claimed that to build a "Greater Asia Organization", they must take over Southeast Asia. They also said that they would pay any price to have Southast Asia, even including the preparation of a war to fight against British, French, or Russian resistance. But Japan lost twice on picking a fight with Russia. They finally gave up the "Go North" strategy.

The Japanese "Go South" strategy sent a direct warning to the British and Americans. Its invasion endangered both British and American interests in the Pacific. The British were busy fighting the war in Europe and did not respond right away. American became japan's #1 enemy. Japanese started to "talk" and negotiate with Americana while preparing to fight against them at the same time. In October, 1941, a new leader took over the japanese military and hastened the process. on December 1, in the Royal Meeting, the Emperor authorized the decision to declare war against British, America, and the Netherlands. He set the date.

On December 7, 1941, the Japanese navy and marine forces invaded Pearl Harbor, severely damaging America's stations in the Pacific.

Japanese intelligence did a thorough job researching and planning the bombing of Pearl Harbor. They collected maps and activity schedules, Northern Pacific and Hawaii weather, and other detailed information. Under a highly kept secret operation, the Japanese Marine Admiral ____________ ordered the invasion. He ordered a special group of six submarines to report to the Thousand Islands. After twleve days of sailing, they reached Pearl Harbor's north sea, 230 miles from Pearl Harbor. Japanese Marshall _________ ordered the operation according to the plan.

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The Japanese Navy bombing Pearl Harbor

The Americans did not expect the bombing and lost a great deal to the bombing. On December 7, 1941, Japan's six fighter planes took off from a submarine. Those pilots signaled "Tiger! Tiger! Tiger!" Right after they read the signals, another 183 fighter planes took off and headed to Pearl Harbor. They another 171 fighter planes joined the operation. America lost ten ships, 180 fighter planes, and 4500 lives. Japan lost 6 submaries, 29 fighter planes, and 200 deal or wounded.

The Pearl Harborbombing is the beginning of the war in the Pacific. On the same day, Japan invaded American, British, and Dutch colonies in the Pacific. Netherlands declared war against Japan. The next day, the 8th, America and Britain joined the Netherlands.

On the 8th, japan invaded Hong kong. On the 9th, the Chinese government officially declared war against Japan, Germany, and Italy. World War II now expanded over the world.

In half a year, Japan took over Guam, Hong Kong, Malasia, the Philippines, Singapore, Burma, Indonesia, and more.

The Formation of the Anti-Axis Alliance

The invasion of the world by the Axis Poers--Japan, Germany, and Italy, stirred up the whole world.

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Asia Pacific Area Map During World War II

At the end of 1939, America modified its "third country" status and allowed the British and French to purchase arms power from America. After the French lost to the Germans, Germany controlled Europe. Japan decided to "Go South". America was caught in the middle. In the fall of 1940, America decided to control Europe's situation first and then help Asian countries. They started to supply and help the British to fight against Germany. In march, 1941, America passed a policy that promised to support and help the British and those countries that had been fighting against the Axis power. The Americans and the British moved toward an alliance.

The war of the U.S.S.R. and Germany, and the war in the Pacific helped the formation of an Anti-Axis Alliance.

After the war between the U.S.S.R. and Germany exploded, Churchill and Roosevelt announced their help for the Soviets. Stalin thanked them for their support in a radio address to the nation. The U.S.S.R. then joined the American and British Alliance.

In July, 1941, the U.S.S.R. and Britain signed an agreement on fighting the German Alliance.

In August, 1941, Roosevelt and Churchill met in the Atlantic and addressed the world; the "Atlantic Agreement (Charter)" would try to destroy the Nazi government and rebuild the world with peace. Soon after the announcement of the "Atlantic Agreement", the U.S.S.R. announced its concurrence with the Atlantic Agreement's basic rules and policy. It then became the goal of anti-fascist people.

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In late September, early October, Soviet., American, and British leaders met in Moscow, and signed an agreement. The U.S.A. and

Britain would provide arms and supplies to the Soviets; The U.S.S.R. would provide America and Britain with its resources and materials.

In January, 1942, the representatives of America, Britain, the U.S.S.R., China, and 26 other countries signed and announced the "United Nations Declaration" in Washington. It promised these countries to use available resources and materials to fight against Fascists. It was the formation of the Anti-fascist Union.

The formation of an Anti-Fascist Union not only strengthened the cooperation of the world in fighting against the Axis Powers, it also was the forefather of the future United Nations.

Midway Island

Midway island is located northwest of Pearl Harbor. The Japanese attempted to take over Midway Island and turn it into a Japanese naval base. They tried to lure Americans to fight but this time the Americans decided its war plan and planned ahead.

In June, 1942, Japan invaded Midway Island but was defeated by America. The Japanese lost four submarines. Japan then changed to fighting a defensive strategy. midway Island fighting then became the turning point of the war in the Pacific.

American Fighter Planes Bombing Japanese Ships.

From August, 1942 to February, 1943, Americans and Japanese fought over the islands southeast of the Solomon Islands in the South Pacific. Japan was defeated by America and lost a huge amount of manpower and fighter planes. ....

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The Battle for Stalingrad

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The Russian Army Surrounded the German Army at Stalingrad

(page 135)

The Fighting at Stalingrad. The Soviet Army Took Back the Last German Position

The Fighting in Alamin, Egypt

(page 136)

Montgomery

Lesson 6 The World Fights Back at the Axis Powers-The Impact and Results

The Success of the Allies in North Africa and Italy

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Tank Battle--U.S.S.R. and Germany

1943 Pacific Battlefield

The Cairo Meeting and the Meeting in Iran

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Chiang Kaishek, F.D.R., Churchill, Madame Song Mei Lin at the Alliance Meeting (Cairo)

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Stalin, F.D.R.; Churchill at the Meeting

Normandy and the Release of France

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Allies Invade Normandy-- Starts the Second Front in Europe

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War Development in Aisa Between 1944-1945

From 1944 until August of 1945, Alliances in Asia had three war zones: the Pacific, Burma, and China.

Americans in the Pacific took control,of several islands from February through June, 1944. They took over Guam. The Japanese were forced to go back to the Philippines, Taiwan, and the Japanese Islands. They developed a defensive line across a thousand islands. The Philippines was the southern point of the Japanese defense line and became everyone's focus. In October, 1944, the Japanese Navy was badly defeated in a naval battle in the Philippines. In 1945, the Americans secured the Philippines and went as far as the Japanese Islands.

Japan lost three battleships and hundreds of airplanes in one of these battles. After they were defeated by the Americans, many Japanese soldiers and officers killed themselves. For the Japanese "the great plan for the Japanese Navy was shattered." After several battles, America was as close to the Japanese mainland as possible. They bombed Tokyo and surrounding cities. The cultural center, Kyoto, was saved because of a Chinese professor's suggestion of saving Japanese treasures.

At battlefields in Burma, the Chinese, British, and American Allianace gained great successes. In January, 1945, they suilt the "Ten-man Road": a route that finally allowed American support to be transported from India to Kuan-Ming City.

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From 1942-1945, the Japanese lost nearly three hundred thousand soldiers. Chinese soldiers gained great weapons support from the alliances and won important battles. American Navy support also had a significanace.

In China, Communist Party soldiers also won various battles. They killed nearly two hundred thousand Japanese soldiers. In 1944, they began to recover some cities from the Japanese.

But in a bigger picture, the Chinese seemed to lose other provinces to Japanese control. The Japanese gathered hundreds of thousands of soldiers and took control of the Chinese rail lines from northeast to southeast. The japanese were also able to do so by defeating the Nationalists' Army. The corruption in the Nationalist Party weakened the army operation and brought shame to the country.

In April, 1945, the Japanese tried to take down a navy base in the south but was defeated. From that point on, the Nationalists started to fight back and recovered Kwong-Xi and several cities down south.

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Japan Surrenders to the Alliance

In July and August of 1945, the leaders of the U.S.S.R., the U.S.A., and Great Britain met in Germany. Stalin, Truman, and Churchill signed an agreement on handling German issues and also discussed the Japanese problem. On July 26, 1945, China, the United States, and Britain addressed the world and suggested that Japan give up the war.

On July 28, the Japanese Prime Minister Susuki publicly declined to surrender. They then claimed that they would fight back.

The Japanese decided to use Nanjing, Beijing, and Wuhan as bases and formed a defensive line. They started to dig underground shelters and prepared to fight the Alliance.

On August 6th, America dropped the first atom bomb on Japan. On August 8th, the U.S.S.R. declared war against Japan and marched into northeastern China where the Japanese had taken over earlier. In September, Mao addresed the Chinese people about "the last fight to bring down the Japanese." After his call, Chinese people fought hard against the Japanese invaders. On August 9th, America dropped another bomb on Nagasaki. On the 14th, the Japanese Empire called for a meeting of the higher officials and decided to surrender to the Alliance. On the 15th, the Emperor made a radio address to the people that Japan decided to "stop fighting, stop the war." On September 2, 1945, the Japanese signed a surrender document on the U.S. ship Missouri. Now World War II was officially ended. The fascists were completely defeated.

After eight years of fighting, we finally won the war. We recovered all the cities and regions that were occupied by the Japanese before and during the war. This war made a very big impact on Chinese history. The Chinese Communist Party was the reason that the Chinese won the war. CCP soldiers threw their lives on the line to save the nation. We killed 1.5 million Japanese soldiers. This war was won by CCP leadership and determination. The Chinese must not forget about this throughout the future generations.

Atomic Bomb dropped on
Hiroshima

The Impact of the End of World War II

World War II is so far the most devastating war in human history. Japan, Germany, and Italy started this war so they could take control of regional resources, markets, and the world. Eighty-four countries all over the world were involved in this war.

The international affairs also changed greatly. After Germany and Italy were defeated, Britain and France were left weakened by the war. European countries were no longer the strong powers in the world. The U.S.S.R. and the U.S.A. were now the powerful countries.

Because of the defeat of the Axis Powers, some countries in Europe converted to Socialism. Colonialism was totally shattered, and now to avoid another war in this world became the most important subject.

World War II has not only had an impact on world economics, it also has stimulated the revolution of technology. The third technological revolution happened near the end of World War II.

World War II was a time in history that connot be forgotten or erased. Billions of people lost their relatives in the war. Although World War II is a part of the past, the Chinese people have not yet forgotten it. War teaches and educates the Chinese people and we don't want it to happen again.

Among the chief decisions agreed upon by the Big Three (UK, USA and USSR) in the Yalta conference were these. (1) About Germany: to defeat Germany thoroughly and force them to surrender unconditionally; to establish four-power (American, British, Russian, with France being the fourth power) occupation zones for postwar Germany, to punish Nazi war criminals severely and eliminate fascism completely, and to initiate the principle to [illegible]. (2) The war of USSR to Japan. USSR agreed to enter the war against Japan in three months after Germany's defeat, receiving occupation areas in the East in return; (3) About UN. To found conference for the UN to be held in San Francisco on April 25, 1945; and (4) About a guarantee of representative government in Poland.

The Yalta Conference was extremely important during the war. It played a very positive role of the final defeat Germany and devised a scheme for the post-war world. But part of the agreements came from politics and deals among big powers and turned out to be harmful to other countries in terms of their sovereignty and interest.

In April 1945 the Allies made a strong attack upon the northern Italy. On April 28 Mussolini was executed by the Italy guerrilla. (Mussolini in guise fled on April 25 and was captured by the Italy guerrilla on April 27.) On April 29, the Germans stationed in Italy were surrendered and the Allies conquered the whole Italy.

In Germany, the Allies crossed the Rhine in March 1945. In April the Allies surrounded and annihilated the Ruhr Germans. The Russians began the Berlin battle. On April 26, the Russians and the Allies met at the Elbe and then the Russians continued their drive into the Berlin City.

At 5 o'clock in the early morning on April 16, 1945, the Russians under the command of XXX bombarded the Germans in thousands of cannons and rockets which began the final battle to eradicate the fascists. Over a hundred of power 100-billion-kilowatt searchlights [illegible] Germans. Tankers and infantry made an attack at the same time. During that day and night the Russians sent 6550 bombers and launched more than 1,230 thousand bombs. The Russians broke through the German defense line on April 17 and entered into the Berlin City on April 27.

On April 30, 1945, Hitler committed suicide and Russians put their red flag on the roof of the German Parliament Building. The remainder resistance of Germans collapsed on May 2, 1945 and Germany surrendered unconditionally on May 8. The war in Europe ended with the final fall of fascist Germany.

Potsdam Agreement and Japanese Surrender

Between July 17 and August 2, 1945, the principal Allies of Word War II (the U.S., the USSR, Great Britain) to clarify and implement agreements previously reached at the Yalta Conference. The chief participants were President Truman, Premier Stalin, and Prime Minister Churchill (who was replaced by Attlee after Churchill's Conservative Party lost the British election). On July 26 the conference not only signed the Potsdam Agreement but also strongly urged Japan to surrender unconditionally and reemphasized that the conditions stated in Cairo Declaration must be carried out.

On July 28, the Japanese Premier declared their refusal to accept the Potsdam Agreement, and the fascist Japanese crazily exclaimed that they would continue to fight until they conquered the continental.

The Japanese were going to hold fast to the surrounding regions of Nanjing, Beijing and Wuhan. In the Shanghai and Nanjing area they planned to build more defense works in order to fight the decisive battle against the landing USA arms.

On August 6, the USA dropped the first atomic bomb on Hiroshima.

The USA government raised 2,500 million dollars for the development of three atomic bombs in the more than three years research and production from 500 thousand people including engineers and specialists. The tentative atomic bomb was first successfully exploded in New Mexico, US. On August 6 the US largest B-29 bomber carried an atomic bomb named "little boy" and dropped it at a height of 10,000 meters over Hiroshima at a quarter past eight o'clock. After fifty seconds, the "little boy" was exploded at a height of over 666 meters. At a moment, the city was covered in dark mushroom-like clouds. The explosive power of the atomic bomb was about 20,000 TNT. Among 245,000 people in the city, 92,000 died, 37,000 were wounded and 14,000 disappeared and among 76,000 buildings, 48,000 were totally destroyed and 27,000 were partially destroyed.

On August 8, the Soviet Union declared war on Japan and on August 9, the Red Army began to march into Manchuria (northeast China) which was occupied by Japanese.

At midnight on August 9, the Red Army consisting of more than 1,570,000 people, and 5500 tanks and 3400 airplane attacked the Japanese in four ways.

On August 9 Mao Zhetong called up all the Chinese for the final attack against Japanese. And the same day US dropped another atomic bomb on Nagusaki. Japan announced its surrender on August 14 and the Japanese Empire broadcast the declaration of its surrender on August 15. The Japanese surrendered formally aboard US *Missouri* in Tokyo Bay on September 2, 1945, thereby bringing to an end the costliest war in history.

On the September 2 morning aboard US Missouri the representatives from the Allies, General Douglas MacArthur from US, General Xu Yongchang from China and representatives from other countries involved in the War were present at the Japanese signing the surrender.

On September 9 the Japanese also signed its surrender in Nanjiang and the total of more than 1,280,000 Japanese surrendered in China.

The eight years hard battle against Japanese ended and the lost territory after the 1894 War was completely recovered. The victory resulted mainly from the Chinese Communist Party who became the supporting power for uniting the whole nation and the Chinese who had established more powerful self-defense strength than ever before. The Chinese arms resisted and checked over two thirds of the Japanese army so that the strain upon the Allies was greatly lessened. During the bloody battles against the Japanese fascists the Chinese wiped out more than 1,500,000 Japanese soldiers, about seventy percent of Japanese casualties suffered in the War II. That played a decisive role in the complete defeat over the Japanese. The victories came after extreme difficulties and cost the Chinese too much. We, generation after generation, will never forget it!

The consequences and influences of the World War II

The World War II has been the biggest war in the history of mankind. Japanese, German and Italian fascists launched this war for the pillage of the world's resources and markets, the occupation of more regions and seizure of the powers in the world. There were 170 million people in eighty-four countries and regions (about eighty percent of the world population then) involved in the war.

After the World War II great changes happened to the international composition. As a result of the terrible defeat of Germany and Italy and the weakenedness of British and France, the international pattern in which the powers in Europe had governed the world no longer existed. The USA and USSR became the two new superpowers and the system from the Yalta Conference was established, which was the new pattern of the post-war two extremes.

The USA, British and USSR established the Yalta system at the later stage of the World War II. Based on their own interests and strength, they reached a series of agreements at several conferences including the Yalta conference. The agreements contained how to end the war, how to arrange the post-war world and how to divide the sphere of influence, that led to the system of the two superpowers governing the whole world and all the international affairs.

On the other hand, the victories of the people against the fascism changed the international politics greatly. The fascism was devastatingly defeated, a number of communist nations appeared in Europe and Asia and the socialist power was becoming ever stronger. Nations in Asia, Africa and Latin America launched numerous democratic movements and old colonies of imperialists crumbled so that another new world war was avoided, that became the distinct topic for the post-war international politics.

Soon after the World War II fascist war criminals stood trial by the Allies military court in Nuremberg, Germany and Tokyo, Japan. In Germany, Hermann Goring and other war criminals was sentenced to death by hanging and Rudolf Hess and other war criminals were sentenced to life imprisonment or years imprisonment. In Japan the sentence was death by hanging for Tojo, Foreign Minister Koki Hirota and five generals (Kenji Doihara, Seishiro Itagaki, Hyotaro Kimura, Iwane Matsui and Akira Muto). Fifteen others got life. Two sometime foreign ministers, Shigenori Tugo and Mamoru Shigemitsu were sentenced to periods of years.

The Allies strongly hit fascism after the war by the movements of severely punishing war criminals, disarming fascists, outlawing any fascist organizations, eliminating fascists. But the punishment was not thorough. Many German Nazi leaders either were shielded by the USA or fled at large. One of most notorious war criminals XXX was not in the number one war criminals list at the beginning. After China kept questioning and struggling he was included in the list. Other war criminals XXX and XXX were released shortly after they were sentenced. Besides 145 of 517 Japanese war criminals who stood trial by China were sentenced to death including XXX who had major direct responsibility for Nanjing Rape, but one notorious war criminal XXX was covered up by the Kumingtang reactionary. He was declared not guilty, and even treated as an honorable guest.

The World War II has profound influence on the development of science and technology and world economy. The third science and technology revolution occurred at the end of the war and after the war. Nation-monopolized capitalism advanced widely and rapidly, the production and capital internationalization was reaching at even greater degree, the economy between nations was more and more intervened and interdependent.

The original motivation of the third science and technology revolution was the military needs at the war. Its three major sciences, i.e. electronic computers, atomic energy and aeronautical technology. were evolved from the improvement and application of the military science and technology.

The war also forced governments to control and interfere the economy tightly so that nation-monopolized capitalism got a chance to develop in the capitalist world. Moreover the international monopoly in the form of international companies was flourished after the war.

The World War II is a history full of blood and tears. The fascist brutalities enrage the whole world. Millions and millions of people have lost their friends or relatives.

[illegible] buildings were destroyed. The damage from the war was up to 4,000,000 million dollars and more. China had direct damage of more than 100,000 million dollars and indirect damage of more than 500,000 million. Casualties in the war totaled to more than 90 million. Chinese casualties were more 35 million and USSR casualties were about 27 million. The sum of those two nations was more than that of others. The Nazi German imprisoned, tortured and killed millions including 6 million Jewish people of about 7 million to 11 million who were killed. The Japanese tortured Chinese captives and labors they caught and forced them to toil at the extremely bad condition. Even worse they used live Chinese for the trial of germ weapon.

The World War II has passed but we will never forget it. It is a lesson to the people and the history is a lesson to the people. We will not allow the history of the world war to replay. This is another profound effect after the World War II.

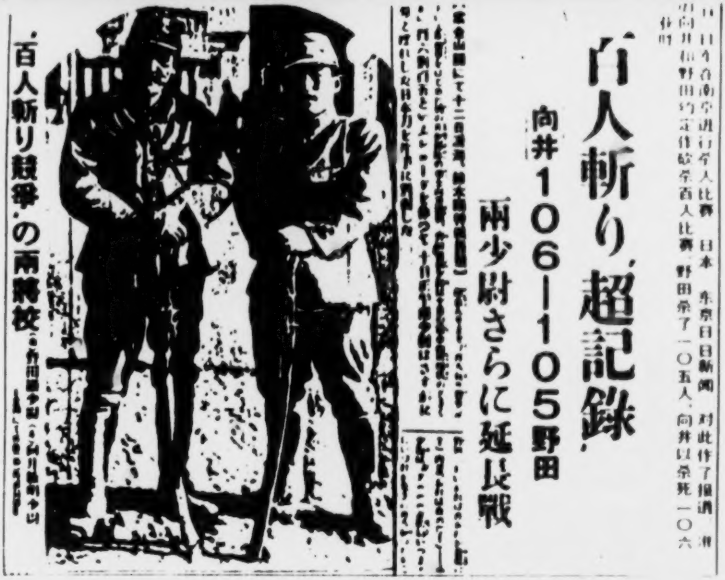
Think and Exercise

1. Based on the text summarize the four important international conferences at the later stage of the World War II and the agreements from these conferences.

2. Summary the consequence of the Yalta conference.

3. In the anti-Nazi east and west fields during the World War II, the Allies made their contributions. But some of the western scholars ignored the efforts made by Chinese in the east field and overstated the roles of the west field and the role of the USA in the Pacific. This is not true. Roosevelt's comment was fair. He once privately talked to his son about China, "Without China...Japan could easily conquer Australia and then India.... and then the mid-east.... and cooperate with Germany for attacks from both sides at a large scale. If they met at the east the USSR would be completely separated. They would eat Egypt and cut the path cross Mediterranean." Roosevelt believed that if it were the case to defeat fascists would cost much more.

   Do you agree with Roosevelt's opinion? Based on given historical knowledge or do further research explain in more details the important position and role of the China field.



日日本在南京进行杀人比赛 日本 东京日日新闻 对此作了报道 清
中向井和野田约定作砍杀百人比赛，野田杀了一〇五人，向井以杀死一〇六
[illegible]

百人斬り'超記錄'

向井106―105野田

兩少尉さらに延長戰

"百人斬り競爭"の兩將校

Japanese officers, Ioshiaki Mukai and Iwa Noda, hold a competition to see who can behead more Chinese. Ioshiaki Mukai wins the wager with the score at 106 to 105.

Major perpetrator of the Nanjing Massacre, Commander Iwane Matsui is taken out to receive the death penalty.

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Introduction to the English and French Editions

Lin Wusun

On December 13, 1937, the invading Japanese Imperial Army occupied Nanjing, then the capital of China. It immediately went on a rampage of slaughter and pillage which lasted for months on end. From morning till evening, and often throughout the night, bands of Japanese soldiers roamed the streets, killing people at random, raping, robbing and burning. Nearly a third of the city was razed to the ground. The reign of terror left the streets strewn with corpses and the water of the nearby Yangtse River ran red with blood for days.

While the exact toll of this bloodbath will never be known, conservative estimates based on investigations conducted at the time, and right after the Second World War, put the number of dead at over three hundred thousand. This includes one hundred and ninety thousand killed in twenty-eight incidents of mass slaughter and another one hundred and fifty thousand shot, bayoneted or cut down by swords in hundreds of smaller incidents. An official report released in 1946 by the Nanjing Provisional Municipal Assembly after a thorough investigation put the property loss at two hundred and thirty billion yuan (the official exchange rate at the time was twenty yuan to one U.S. dollar).

The atrocity horrified the foreigners living in Nanjing as well as the Chinese residents. Soon, despite strict Japanese

The occupation of Nanking [Nanjing] was characterized by systematic, merciless slaughter, rape, and torture of tens of thousands of prisoners of war, civilians, women and children, and the wanton and wholesale destruction of homes and property utterly beyond any possible military requirements. This action, commonly called the Rape of Nanking, is without parallel in modern warfare.

Nanking was only one of the many cities in which the Japanese sought, as a part of their plan of aggression, to destroy the will of the people to fight by the commission of atrocities of almost unbelievable severity, both as to their character and extent. The evidence will disclose that this inhuman type of warfare was of so general a character, both with respect to geographic distribution and as to time of commission, as to demonstrate the existence of a pattern or plan of warfare which in fact characterized the Japanese military aggression wherever waged.

— Excerpts from the Opening Statement of the Prosecution
by the International Military Tribunal for the Far East

censorship, reports of the massacre came out in the press in China and the West. The New York Times frontpaged a report on December 18, 1937, headlined "Butchery Marked Capture of Nanking". Protests and condemnation resounded in many parts of the world.

After the war, the International Military Tribunal for the Far East, held in Tokyo in 1946-1948, included the Nanjing Massacre in its investigation of the Japanese war crimes. After hearing testimony by Chinese and American eye-witnesses and examining the evidence, it sentenced to death General Iwane Matsui, former Commander of the Japanese Army in Central China, for his responsibility in the massacre. At the Nanjing trial of 1946-1947, Hisao Tani, Commander of the Japanese Sixth Division, and two Ja-

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panese lieutenants, notorious for their bloody wager to see who chopped off more heads, were found guilty and condemned to death by firing squad.

However, while these trials established the existence of the Nanjing Massacre beyond the shadow of a doubt, later developments — the civil war which broke out in China in 1946, the wars in Korea and Viet Nam and the antagonism generated by the continuing Cold War — all tended to obscure the Nanjing Massacre internationally. For this reason, compared with the amply publicised Buchanwald and Oswiecin and Hitler's inhuman Holocaust against the Jewish people, the Nanjing Massacre was much less known and remembered in the outside world.

As the years went by, and especially since the 1970s, the Right-wingers in Japan sought to take advantage of this to rewrite history, and specifically to minimize the scale of the massacre, sow doubt and finally deny that it ever happened.

For example, several books have been published in Japan to allege the "fictitiousness" of the Nanjing Massacre. Ishihara Shintaro, author of *The Japan That Can Say No*, stated in October 1990 that the Nanjing Massacre was "a lie" and that "people say that the Japanese created a holocaust there, but that is not true — it is a story made up by the Chinese." This former cabinet minister, and at times fund-raiser for the Liberal Democratic Party, later added that "almost no one in the ruling Liberal Democratic Party believes in the allegations." In May, 1994, Shigeto Nagano, ironically the Japanese Minister of Justice, joined the "nay-sayers" when he declared that "the Nanjing Massacre and all the rest are fabrications." Along with these ominous outcries, attempts were made to change the wording in school textbooks from "aggression against China" to "entry into China." Many cabinet ministers and other politicians paid annual homage to the executed war criminals at Tokyo's Yasukuni Shrine. Some described Japan's war as "a battle against Western colonialism". More recently, Seisuke

This morning we were treated to a thorough though unofficial inspection by thirty or so Japanese troops with fixed bayonets. They poked into everything. MacCallum, Trimmer and I showed them round and they would jabber away in Japanese while we would jabber away in both Chinese and English, and neither had any idea what the other was saying. They lined up some of the nurses and took away their pens, flashlight and wrist watches. They did a pretty good job of looting the nurses dormitory, taking all kinds of petty things. So far there has been no physical violence inflicted on any of our staff.

Yesterday afternoon before the Japanese had gotten complete control of the city but after most of the heavy guns had quieted down I thought it would be safe to operate on an eye. The man had had a severe eye injury from a bomb several days earlier and the eye had to be removed in order to save the other one. As the eye was about half removed a terrific explosion occurred about fifty yards away as a shell exploded right on the corner of the Christian Mission Church in the next yard. I happened to be facing the window and raised my head to see the cloud rising from the explosion. Four pieces of metal came through the windows of the operating room and two of them have been added to my collection which is growing steadily. The operating room nurses were naturally pretty shaky and wanted to know if we should continue the operation. There was obviously nothing else to do but I don't think many eyes have come out that fast. The corner of the Church is pretty badly smashed. Another shell from the same source entered the new dormitory of the University and exploded. Fortunately neither shell either killed or wounded a soul.

We have added another young Chinese doctor to the staff, also from the Kiangyin hospital. He seems to have a little more medical knowledge than the other one and I have had him help me once or twice in the operating room. The three Kiangyin nurses I have there have been doing beautifully. I did eleven operations today including the inevitable amputation. We have considerably over one hundred patients now and I didn't manage to get around to see them all today. One ward I had to leave over. The electricity is naturally off as is the water supply and now the telephone is off so we have few of our modern conveniences commonly regarded as necessities. What we are going to use for food shortly is something we can only guess at. I hope the mail becomes established again shortly as I would like to get this letter to you all and needless to say it would be grand to hear from everyone again.

Wednesday, December 15, 1937.

Dear Family,

You will have to pardon the unceremonious ending of the last installment. When I got home this noon I found that Smith and Steele were leaving for Shanghai on a Japanese destroyer. I had just time to rush upstairs and jam the pages into an envelope which I addressed while they were starting the car. Page 35 is the carbon copy because I couldn't find the original. I didn't even have time to sign my name.

It would be interesting to see what are in the headlines of your papers. We received confirmation today of the sinking of the *U.S.S. Panay* on which all of us were supposed to be, by Japanese bombing. You undoubtedly have fuller information than we have. Our story says that an Italian newspaper correspondent and an American captain of one of the Socony river steamers were killed and a number wounded including Hall Paxton. The group were taken directly to Shanghai by the *U.S.S. Oahu* so that we have not seen any of them.

The hospital gets busier every day. We are about up to our normal capacity as far as patients go. There were about thirty admissions today and no discharges. We can't discharge any patients because they have no place to go. About ten of the hundred and fifty cases are medical and obstetrical and the rest are surgical. Neither of our Chinese doctors have the ability to care for them except under careful supervision so that keeps me humping. Yesterday I wrote that I did eleven operations. Today I did ten operations in addition to seeing the patients on the ward. I got up early and made ward rounds on one ward before coming home to breakfast. After breakfast I spent the morning seeing the other wards and then started operating after lunch.

The first case was a policeman who had had a bomb injury to his fore-arm shattering the radius and severing about three-fourths of the muscles. He had had a tourniquet on for about seven hours and any attempt to stop the hemorrhage would have completely shut off the remainder of the circulation to the hand. There was nothing to do but an amputation. The next case was a poor fellow who had a large piece of metal enter his check and break off a portion of the lower jaw. The metal was extracted as well as several teeth imbedded in the broken off portion of the jaw. Then came a series of cases under the fluoroscope with Trim's assistance. One fellow had a piece of shrapnel in his parotid gland, it having severed his facial nerve. Another had a bullet in his side. It had entered his epigastrium and gone straight through his stomach. He vomited a large quantity of blood and then felt better. His condition is excellent and I don't believe I will have to do a laparotomy on him at all. I got the bullet out of the side without difficulty. Another case had his foot blown off four days ago. He was very toxic and I did an open flap amputation of his lower leg. Another case was that of a barber bayonetted by Japanese soldiers. The bayonet had cut the back of his neck severing all the muscles right down to the spinal canal, through the interspinous ligaments. He was in shock and will probably die. He is the only survivor of the eight in the shop, the rest having all been killed.

The slaughter of civilians is appalling. I could go on for pages telling of cases of rape and brutality almost beyond belief. Two bayonetted cases are the only survivors of seven street cleaners who were sitting in their headquarters when Japanese soldiers came in and without warning or reason killed five or six of their number and wounded the two that found their way to the hospital. I wonder when it will stop and we will be able to catch up with ourselves again.

Saturday, December 18, 1937. Two nights ago I was here in the same spot writing a page of this epistle and when I came to put it with the rest I couldn't find it. I hope the Japanese haven't located it. Today marks the sixth day of the modern Dante's *Inferno*, written in huge letters with blood and rape. Murder by the wholesale and rape by the thousands of cases. There seems to be no stop to the ferocity, lust and atavism of the brutes. At first I tried to be pleasant to them to avoid arousing their ire but the smile has gradually worn off and my stare is fully as cool and fishy as theirs.

Tonight as I came back from supper to stay here for the night I found three soldiers had ransacked the place. Miss Hynds had accompanied them to the back gate. Two of them arrived and the other had disappeared. He must be hiding somewhere around the place. I motioned the others outside stating in no uncertain terms that this was a Beikoku Byoyen. How do you like that? The two that were there allowed themselves to be led out. They had taken Miss Hynds' watch and several other watches and fountain pens as well.

Let me recount some instances occurring in the last two days. Last night the house of one of the Chinese staff members of the university was broken into and two of the women, his relatives, were raped. Two girls, about 16, were raped to death in one of the refugee camps. In the University Middle School where there are 8,000 people the Japs came in ten times last night, over the wall, stole food, clothing, and raped until they were satisfied. They bayonetted one little boy, killing him, and I spent an hour and a half this morning patching up another little boy of eight who had five bayonet wounds including one that penetrated his stomach, a portion of omentum was outside the abdomen. I think he will live.

I just took time out because the third soldier had been found. He was on the fourth floor of the nurses' dormitory where there were fifteen nurses. They were scared within an inch of their lives. I don't know how much he had done before I arrived but he didn't do anything afterwards. He had a watch or two and was starting off with one of the girl's cameras. I motioned for him to give it back to her and to my surprise he obeyed. I then accompanied him to the front door and bid him a fond farewell. Unfortunately he didn't get the swift kick that I mentally aimed at him. One of the earlier ones was toying around with a rather formidable looking pistol which I'm thankful he didn't use.

One man I treated today had three bullet holes. He is the sole survivor of a group of eighty including an eleven year old boy who were led out of two buildings within the so-called Safety Zone and taken into the hills west of Tibet Road and there slaughtered. He came to after they had left and found the other seventy-nine dead about him. His three bullet wounds are not serious. To do the Japanese justice there were in the eighty a few ex-soldiers.

One girl I have is a half-wit with some sort of birth injury, I believe. She didn't have any more sense than to claw at a Japanese soldier who was taking away her only bedding. Her reward was a bayonet thrust that cut half the muscles of one side of her neck.

Another girl of seventeen has a terrific gash in the neck and is the only survivor of her family, the rest of whom were finished off. She was employed by the International Export Company.

As I left the hospital for supper after finishing my rounds on the 150 cases now under my care the full moon was rising over Purple Mountain and was indescribably beautiful and yet it looked down on a Nanking that was more desolate than it has been since the Tai Ping Rebellion. Nine-tenths of the city are totally deserted by Chinese and contain only roving bands of plundering Japanese. The remaining tenth contains almost two hundred thousand terrified citizens.

Last night Mills, Smythe, and Fitch went over in Fitch's car to escort Mills to Ginling. Minnie Vautrin holds the fort there with several thousand women. When they got to the front gate they were held up by a patrol of Japanese soldiers under the command of a pugnacious, impudent lieutenant. He lined the men on one side and Miss Vautrin Mrs. Chen and Mrs. Twinem on the other side. He snatched the hats off the men and ordered everyone off the place including the women. Fitch told him he didn't have a place for them to stay but he insisted. They just got into the car when he ordered them back again and again harangued them for some minutes, finally sending the men back where they came from. Later we learned that while this was going on some Japanese soldiers had climbed over the wall and helped themselves to sixteen women.

The population faces famine in the near future and there is no provision for winter fuel. It is not a pleasant winter that we look forward to. It is too bad that the newspaper reporters left on the day they did instead of two days or so later when they could have been more detailed in their reports of the Reign of Terror.

Another interruption to usher two Japanese soldiers off the premises.

As I probably won't get much sleep tonight I had better turn in, dressed, to get what I can.

Sunday, December 19, 1937. I guess it's Sunday. After writing last night's installment the night passed peacefully. I came home this morning to listen to a dozen more tales of plunder and rape. After writing an account of last night's visitation to the hospital I went with Bates, Smythe and Fitch to the Japanese Embassy (they still call it that), and we talked with

第二十八章

第二次世界大战

第二次世界大战是具有空前规模的世界战争，先后卷入的国家达84个，人口17亿，战区遍及亚、欧、非、大洋四大洲。它的性质与第一次世界大战不同。它是德、意、日三个法西斯国家强加给世界人民的战争，因而从世界各国人民来说，是正义的反法西斯战争。1937年，日本发动全面侵华战争，第二次世界大战在亚洲打响了。1939年，德国进攻波兰，英法参战，世界大战在欧洲展开。1941年，德国进攻苏联和日本偷袭珍珠港，战火蔓延更广。这场大战到1945年德国、日本无条件投降而告结束。大战给人民带来了巨大的灾难，然而猖獗一时的法西斯势力终于覆灭，殖民主义体系也走进了日暮途穷的境地。

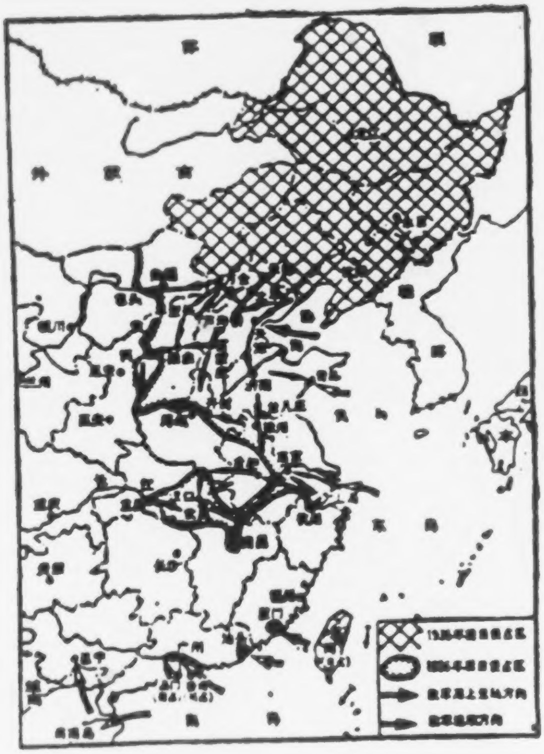
第一节　日本发动全面侵华战争

“七七”事变　1937年7月7日深夜，日军在宛平城外卢沟桥附近以演习为名，借口一名士兵失踪，要求进城搜查，被拒绝后，就悍然发动进攻。中国驻军奋起还击。“七七”事变是日本帝国主义发动全面侵华战争的讯号。失踪的日本士兵很快就归队了，武装挑衅却并不因之停止。国民政府和北平地方当局委曲求全，争取妥协了事；日本政府却决定“断然向华北派兵”，进攻北平、天津。

“七七”卢沟桥事变以前，日本在平津一带的“中国驻屯军”约有4000人，兵力不多，气焰却很嚣张。宛平驻有中国第29军第37师的吉星文团。侵占丰台的日军常到卢沟桥附近进行实弹演习，实际上是明目张胆的挑衅行为。7月7日晚上“失踪”的一名日本士兵，只过了20分钟便自行归队，与中国军队毫不相干。他们为了制造口实，又说演习结束的时候，两次从后方射来子弹，一次几发，另一次十几发。这都是口说无凭的事情。但是日方却硬说是中国军队

进行了"非法射击"。这是日本帝国主义在中国挑起事端的一贯手段。

当时日本在山海关驻有关东军部队。7月11日，日本参谋本部调动关东军两个旅团和第20师团加入中国驻屯军。接着，又在国内动员3个师团，派往华北。



日本帝国主义侵略中国形势示意图(1937—1940)

在华北危急的情况下，国民政府认识到如果再妥协退让，不仅华北数省将尽陷敌手，政府也将为人民所推翻。因此，蒋介石只肯接受局部的妥协，拒绝对华北大局作出让步。7月17日，他在庐山发表讲话，明确表示："卢沟桥事件能否不扩大为中日战争，全系于日本政府的态度"；同时向全国人民表示："如果战端一开，那就地无分南北，人无分老幼，无论何人皆有守土抗战之责任，皆应抱定牺牲一切之决心。"蒋介石的这次演讲，是"九·一八"以来国民政府首次公开作出的比较强硬的态度。

然而日本帝国主义的侵略行动并不为之止步。7月28日和30日，日军相继占领北平和天津。中国29军副军长佟麟阁和132师师长赵登禹在战斗中以身殉国。日本的全面侵华战争开始了。

抗日民族统一战线正式形成　卢沟桥事变的次日，中共中央向全国发出通电，指出："平津危急！华北危急！中华民族危急！只有全民族实行抗战，才是我们的出路。"同日，毛泽东等打电报给蒋介石，表示愿意合作抗日。在中国共产党的推动下，经过反复谈判，国共两党终于实现了第二次合作，抗日民族统一战线正式形成了。

1937年8月，红军改编为国民革命军第八路军。9月，国民党中央通讯社正式发表了《中国共产党为公布国共合作宣言》，这是国共合作的两个主要标志。在

此之前，国民党当局已经承认了陕甘宁边区，开始释放政治犯。许多共产党员和沈钧儒等七君子都走出了监狱。以后，国共两党又达成协议，把南方的红军游击队改编为国民革命军新编第四军（简称新四军）。

中国共产党在谈判中坚持了独立自主的原则，拒绝国民党派人到八路军中的要求；看穿了国民党想借日本人消灭八路军的企图，拒绝把八路军的作战范围限制在山西东北部的规定。同时，为了共赴国难，中国共产党不计十年内战中的恩怨，主动表示拥护蒋介石实行抗战的态度，表现出伟大的气魄。

蒋介石在国共合作问题上一再拖延。8月22日，他才公布命令，委任朱德为八路军总指挥，彭德怀为副总指挥，叶剑英为参谋长，任弼时、邓小平为政治部正副主任，林彪为115师师长，贺龙为120师师长，刘伯承为129师师长。同年10月2日，才任命叶挺为新四军军长，项英为副军长。国民党各地当局还搞了些小动作，消灭了一部分中国共产党领导的游击队。

战略防御阶段的正面战场　从抗战开始到1938年10月广州、武汉失守，是中国抗日战争的战略防御阶段。这个阶段又可以分为三个段落。1937年下半年是第一段落，在华北有以争夺山西高原为主的太原会战，在华东有淞沪会战。1938年的前5个月是第二段落，发生了徐州会战。6月至10月是第三段落，进行了武汉会战。

山西高原是历史上兵家必争之地。日军占领平津之后，即由坂垣征四郎率兵沿平绥铁路线西进。国民党军队扼守南口，进行过坚决的抵抗。但是在南口陷落之后，日军长驱直入，山西守军望风披靡，大同失守。就在这个时候，八路军115师于9月25日在平型关东南伏击坂垣的第五师团一部，歼敌1000多人，取得了抗战爆发以来的第一次大捷，鼓舞了全国人民的抗战意志。

10月中旬，坂垣纠集重兵，进攻太原。国民党将领卫立煌组织忻口会战，与敌相持三个星期。八路军120师在敌后配合作战，夜袭阳明堡机场，烧毁敌机24架。120师还在雁门关地区进行伏击，一度切断日军后方的运输线，有力地支援忻口守军。后来河北敌军攻陷娘子关，沿正太铁路西进，忻口阵地侧背受到威胁，守军才于11月2日撤出。11月7日，日军进占太原。但是山西守军并没有退过黄河，八路军在敌后建立了晋察冀根据地。山西高原的争夺战并没有结束，而且一直坚持到抗战胜利之日。

华东战场上的淞沪会战，战斗十分激烈。日军从7月中旬起，多次在上海进行挑衅。8月9日，日军一个中尉强行闯入虹桥机场警戒线，被卫兵击毙。日方借此口实，向上海大举增兵。

8月13日，战争爆发，因而有"八·一三"事变的名称。日军除海军陆战队

外,陆续投入了 6 个师团。到 11 月初,又以 3 个师团和一个支队,① 在侧面的金山卫登陆。兵力共计不下 30 万人,主将为松井石根。中国从 11 月起,也派张治中率部进入上海。

江南是国民政府的统治中心。蒋介石先后调集到上海的军队达 73 个师,约 70 万人。在敌陆海军炮火下,中国军队每小时死伤以千计,而奋战不止。

在 3 个月的淞沪会战中,出现了许多悲壮场面。宝山守军姚子青营全营殉国;空军战士阎海文跳伞落入敌阵,举枪自杀;88 师谢晋元团副率 800 勇士(实为 400 多人)坚守苏州河北岸最后据点四行仓库等,尤为人们所敬仰。

11 月 12 日,上海陷落。接着,昆山、常熟、苏州、嘉兴、无锡等地相继陷落。中国军队伤亡约 20 万人左右。日军伤亡,据日本军方宣布,也在 4 万人以上。

上海之战以后,日军继续西进。12 月 13 日,南京陷落。

1935—1937 年间,国民政府在江南构筑国防工事,吴福(从福山经常熟、苏州、吴江到嘉兴)、锡澄(江阴到无锡)两线,都是钢筋水泥的轻重机枪掩体。淞沪激战期间,副参谋总长白崇禧和作战组组长刘斐都主张及早退守既设阵地。蒋介石一心想引起英、美等国干涉,不肯退出上海。11 月 5 日,日军在金山卫登陆后,上海腹背受敌,才被迫撤退。几十万大军挤在一条公路上,上有敌机轰炸,地面有敌军分路窜扰,造成极度混乱的状态。退兵既没有占领既设阵地的时间,甚至连工事的钥匙也无法找到,只得一一放弃。

中国空军在淞沪会战期间,也立过不少功勋。8 月 14 日杭州空战,勇士高志航等一举击落敌机 6 架。次日,又在南京空战中获胜。但是,当时的中国空军,只有 305 架作战飞机,经不起消耗,不久便完全丧失了制空权。

在第二个段落中,华北日军沿津浦铁路南侵,华东日军沿津浦铁路北犯,徐州成为争夺的中心。

日军第 10 师团渡黄河,占领济南、泰安、陷滕县,直指台儿庄;第 5 师团在青岛登陆后,从胶济铁路线上的潍县,进攻临沂,企图在台儿庄与第 10 师团会合,然后进取徐州。中国国民党将领李宗仁指挥军队坚决抵抗。临沂守军得到援军的配合,打退了敌人。台儿庄守军坚守 10 多天,敌人 3 次突入庄内,都被守军拼死逐出。4 月初,第 5 师团再次南侵,但是台儿庄仍可望而不可及。4 月 6 日,中国军队全线反攻。两路敌军仓皇退却。台儿庄大捷歼敌万余,是抗战初期的一个大胜仗。

中国坚守台儿庄的是第二集团军孙连仲部的 31 师,师长叫池峰城。这个师从 3 月 24 日起与日军交锋,到反攻之前,4 个团长伤亡了 3 个,12 个营长只剩下 2 个。巷战激烈的时候,

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① 日本陆军每师团 21945 人,大小火炮 108 门。战时增配各种部队,可增至 3 万人以上。支队以旅团(旅)或联队(团)为基干,增配各种部队。这里所说的支队指以第 5 师团的一个旅团为基干的部队。

一个枪眼也反复争夺．日军一度占领过寨子的五分之四，日方已经宣布了占领台儿庄的战报．池峰城组织了一个57人的敢死队，一个夜袭，夺回了一大半阵地．这支敢死队的大部分士兵都牺牲了．

台儿庄之战以后，日军调集30万兵力，从南北两面分路围攻徐州．国民党军队不得不于5月18日午夜放弃徐州，各路军队分别突围．

日军占领徐州后，沿陇海铁路西进，企图直扑武汉．蒋介石无力阻止日军攻势，竟下令在郑州以北的花园口炸开黄河大堤，造成了一次人为的黄河改道．

黄河从花园口东南流，淹没河南、安徽、江苏44县5.4万多平方公里的土地，淹死了8、9万人．

日军受阻于黄河的浊流，便改由长江两岸进攻武汉．日军兵力共达40多万．其中，冈村宁次指挥的第11军是沿江作战的主力，尤为凶狠．日军于6月中旬开始进攻，先占安庆，次陷九江，进而进逼武汉．北面的日本第二军从大别山以北南下，突破大别山之线．中国配置兵力100多万，苦战4个多月，使敌人付出了重大代价．10月26日，武汉弃守，会战结束．在此之前，华南日军在大鹏湾登陆，于10月21日占领广州．

在保卫武汉的战斗中，苏联志愿航空队和中国空军同心协力，击落敌机多架，炸沉、炸伤敌舰艇多艘．

在15个月的战略防御阶段中，日本帝国主义占领了平汉、粤汉两线以东的大部分地区，但是并没有达到使中国屈膝投降的目的，反而陷入了长期战争的泥淖．

毛泽东的《论持久战》和敌后抗日根据地的开辟　中国抗日战争应该怎么打才能取得最后胜利?① 蒋介石和所有的国民党人都没有作出答案．毛泽东明确地解答了这个问题．从战争一开始，毛泽东就指出：要动员一切力量争取抗战胜利，不能靠单纯的政府抗战，要实现全面的民族抗战．到了1938年5月，蒋介石陶醉于台儿庄战役的胜利，以为可以很快取得抗战胜利．毛泽东却写了一部不朽的著作《论持久战》．毛泽东精辟地指出：亡国论和速胜论都不对，抗日战争是一场持久战．它分为战略防御、战略相持和收复失地的反攻阶段．由于敌强我弱、敌小我大、敌退步我进步、敌失道寡助、我得道多助，所以抗战必然要经历这三个阶段．兵民是胜利之本，动员了全国的老百姓，就造成了陷敌于灭顶之灾的汪洋大海．

毛泽东生动地说："日本敢于欺负我们，主要的原因在于中国民众的无组织状态．克服了这一缺点，就把日本侵略者置于我们数万万站起来了的人民之前，使它像一匹野牛冲入火

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① 最后胜利应该是指打到鸭绿江边，驱敌出国．但是国民党方面只要日本恢复"七七"事变以前状态，就愿意妥协．

阵，我们一声咳也要把它吓一大跳，这匹野牛就非烧死不可。”为了实现这一点，毛泽东非常强调要在农民中组织游击队。

毛泽东正确地估计日本会发动进攻南洋或西伯利亚的战争，并且把国际抗日统一战线的完成列为打败日本的条件之一。但是毛泽东始终立足于动员中国人民群众进行全民抗战上面。八路军和新四军根据这个指导思想，在战略防御阶段开辟了许多抗日根据地。

聂荣臻统率115师一部于1937年冬收复晋东北、冀西、察东一大片地区。1938年1月，在阜平召开晋察冀边区军政代表大会，建立了边区政府。这是屹立在华北敌后的第一个抗日根据地。不久，一部分部队挺进到北平以西，建立了平西根据地。

贺龙指挥的120师，在1937年秋冬深入晋西北，建立晋西北根据地。次年，120师的一个支队进入绥远，建立了大青山根据地。后来，这两个根据地合并为晋绥抗日根据地。

刘伯承、邓小平指挥的129师，于1937年10月进入太岳和太行山区，创立了晋冀豫抗日根据地。次年，主力进入冀南，在平原地区展开游击战争。邓小平、徐向前都到冀南领导军政建设。

此外，冀东、山东等地的中国共产党组织也发动群众，与日寇展开武装斗争。冀东爆发过声势浩大的暴动，一度攻下几个县城，后来转而发展为长期的游击战争。山东一开始就成立了几支游击队。八路军一部于1938年进入冀鲁边区。1939年2月，115师的一部分部队进入山东，与地方党共同建立冀鲁豫根据地，山东人民武装的声势越来越大了。

在大江南北，陈毅指挥新四军的江南部队，于1938年夏挺进苏南。6月间的卫岗之战，首战告捷。以后又多次出击，沉重地打击日寇，并建立了茅山抗日根据地。新四军的江北部队也同时在安徽中部展开了游击战争。

在战略防御阶段告终的时候，日本侵略者不能不看到，他们占领的地方不过是点和线。在武汉陷落的前夕，华北日军集中5万兵力，对晋察冀边区进行“扫荡”。战争的重心开始向解放区战场转移了。

日军在占领区的暴行 日本帝国主义推行灭亡中国的政策，在占领区犯了令人发指的暴行。1937年8月15日，日本政府发表代替宣战诏书的声明，声称“帝国之希望在于日华提携，……取得日满华三国融和提携之实效。”当时东北成为日本的殖民地已经6年，这时又要求中国的其余部分也和东北一样，与日本“融和提携”，这是明目张胆地向全世界暴露出征服中国的险恶用心。

日本侵略军铁蹄所至，无恶不作。惨绝人寰的南京大屠杀，是最突出的事件。

战争结束后，远东国际军事法庭在判决书中写道：“据后来估计，在日军占领后的最初6个星期内，南京及其附近被屠杀的平民和俘虏，总数达20万人以上。……这个数字还没有将被日军所烧掉的尸体以及投入长江内的或以其他方法处分的人们计算在内。”当时德国政府在南京的代表在报告中说，这不是个人而是整个日本军队的犯罪行为。这份报告称侵华日军为“野兽集团”。

日本华中派遣军司令松井石根是南京大屠杀的罪魁祸首。他被远东国际军事法庭判处绞刑。日军第六师团是当时占领南京的部队。它的师团长谷寿夫在战后被引渡到南京，被中国军事法庭判处死刑，在南京枪决。这都是铁案，谁也推不翻的。战后几十年来有些别有用心的日本反动分子妄想以一手掩尽天下人的耳目，屡次否认南京大屠杀的事实，这是根本做不到的。美、德等第三国人士目击其事，有文字记录在！日本军官进行杀人比赛，当时的日本反动派摄有照片，登上报纸，图文记录具在！有些日本军人的私人记录，也有所披露。当时被日本兵强奸以致精神失常的妇女，今天还有在世的。我国在南京建有纪念馆，收集了大量材料。许多正直的日本人士参观过这个纪念馆，诚恳地表达了他们负疚的心情，坚定了他们谋求中日永久和好的愿望。这是值得称赞的。

日本侵略者为了以华制华，搜罗了一批失意的政客和军阀，建立傀儡政权。1937年，使王克敏等在北平建立“中华民国临时政府”。次年，又使梁鸿志等在南京建立“维新政府”。

日军强迫行人向岗哨鞠躬，违者即加责打，从人格上侮辱中国人。诸如此类的暴行，擢发难数。

抗战初期的国际反响　英美不愿意日本独占中国，又希望把日本进攻的矛头引向苏联，当时它们的注意力又集中于欧洲，所以在上海爆发战争之前，主张把上海划为非军事区。上海开战后，日本海军宣布封锁中国海岸，英、美都表示接受。国民党当局对美国寄以厚望，希冀美国仗义执言，并对日本施加压力。1937年11月3日，《九国公约》签字国在布鲁塞尔开会，讨论日本侵略中国问题。蒋介石因而下令上海守军坚持下去，以便争取国际上的同情和支持，结果坐失撤退到既设防线进行抵抗的时机。布鲁塞尔会议无结果而散。日本发现美国根本没有制裁日本的愿望，侵略的气焰更加嚣张。

美国根据中立法规，不禁止交战国购买战争物资，但必须自行装运。于是日本源源不断地从美国输入石油和废铁。中国虽有巨款存在美国，准备购买飞机，但是没有运输和护航的力量，无法从美国获得任何物资。除了少量的贷款以外，在英美参加对日作战以前，中国没有得到过两国政府其他援助。

在抗战初期，真正援助中国的国家只有苏联。1937年8月21日，中苏签订

了《中苏互不侵犯条约》。苏联支援我国大量械弹，包括飞机、大炮、坦克等等。当时中国的第一个装甲师就是用苏联武器装备起来的。在1941年以前，补充飞机的来源也只有苏联。苏联还派来了空军几个志愿大队和陆军的顾问人员。

世界人民热情支持中国抗战。目睹上海之战的各国人士无不盛赞我国将士忠勇。以白求恩(H. N. Bethune，1890－1939)为首的医疗队，受美、加两国共产党的委托，来到中国的抗日根据地，救死扶伤，表现出崇高的国际主义精神。随着中国抗战的深入发展，中国越来越得到世界各方面的同情和支持。

思考与练习

一、请根据课文内容，找出中国抗日战争战略防御阶段所发生的重大战事，并将战事按时间顺序列出。

二、请针对课文中提到的“现在日本有人企图否认南京大屠杀的事实”这一说，思考一下，这是什么原因。

第二节　英、法绥靖政策和欧洲战争危机的加深

德国吞并奥地利和英、法的绥靖政策　中国抗日战争爆发后，德国一面调整对华政策，①一面加紧策划在欧洲发动战争。1937年11月，希特勒召开高级军政秘密会议，决定不惜“承担风险”，以使德国获得“更大的生存空间”。他还明确提出首先要侵占奥、捷，以消除“侧翼威胁”。②

奥地利地处中欧心脏地区，德国如据有奥地利，就可三面包围捷克斯洛伐克，并打开通往巴尔干的大门。奥地利又是希特勒的故国，他早在《我的奋斗》一书中，就提出要实现奥地利和德国的“重新结合”。

1934年，希特勒曾策动奥地利纳粹分子刺杀奥地利总理陶尔斐斯。1936年，他又下令德国参谋部制订侵占奥地利的“奥托计划”。高级军政秘密会议后不久，希特勒向奥地利提出一系列苛刻要求，企图把奥地利完全置于德国控制之下。

1938年3月，德国向奥地利发出最后通牒，软弱无能的奥地利政府，在得不

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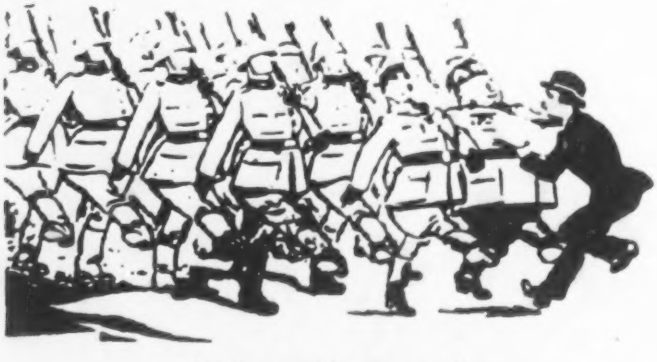
① 1938年2月，德国承认伪满洲国。4月，戈林下令禁止向中国出售武器。但因德国需要钨、锑等物资，易货交易并未停止。1939年4月，里宾特洛甫又下令停止对华出口军火，因经济部反对，1940年仍有少量易货贸易，至1941年始完全停止。

② 希特勒在这次秘密会议上的讲话，由其军事副官霍斯巴赫记录、整理，后称“霍斯巴赫备忘录”。

到英、法援助的情况下被迫辞职，德军开进奥地利，兵不血刃地吞并了奥地利①。



讽刺张伯伦绥靖政策失败的漫画

英、法在德国吞并奥地利前，就向德国表示了不加干预的态度，事后也仅以给德国一纸抗议了事。不久，英、法、美分别承认德国吞并奥地利。英、法的绥靖态度进一步助长了德国法西斯的扩张野心。

慕尼黑阴谋　德国吞并奥地利后，立即把侵略矛头指向捷克斯洛伐克。

捷克斯洛伐克位于波希米亚这个中欧制高点上。它西邻德国，东近苏联，北接波兰，南通巴尔干，战略地位十分重要，又有比较丰富的资源和发达的工业。德国对它垂涎已久。

捷克斯洛伐克是个多民族国家。境内300多万德意志人主要聚居在与德国接壤的苏台德区。该区以汉莱因为首的德意志人党是希特勒豢养的工具。它听命于希特勒，向捷政府提出苏台德区完全自治的要求，遭拒绝。1938年5月，德军向德捷边界集结，捷也实行部分动员，形成对峙局面。英、法一面警告希特勒不要使用武力，一面压捷让步。苏联采取了坚定的立场，表示愿意援捷。希特勒准备不足，未敢轻举妄动。捷政府同意与汉莱因谈判。

希特勒在暗地里加紧侵捷部署。5月30日，他签发了"绿色方案"，第一句就是"我的不可变更的决心，就是在最近即以军事行动粉碎捷克斯洛伐克"。

9月，希特勒再次挑起危机，他发表演说，进行战争恫吓。接着，苏台德区德意志人党发动骚乱，被捷政府镇压。英法害怕爆发战争，经紧急磋商后，由英国首相张伯伦急电希特勒，要求立即会谈。此后，张伯伦两次赴德会谈，一面对德国步步退让，一面对捷政府重重加压。

9月26日晚，希特勒在柏林体育馆的集会上狂叫："如果到10月1日，苏台德区还没交

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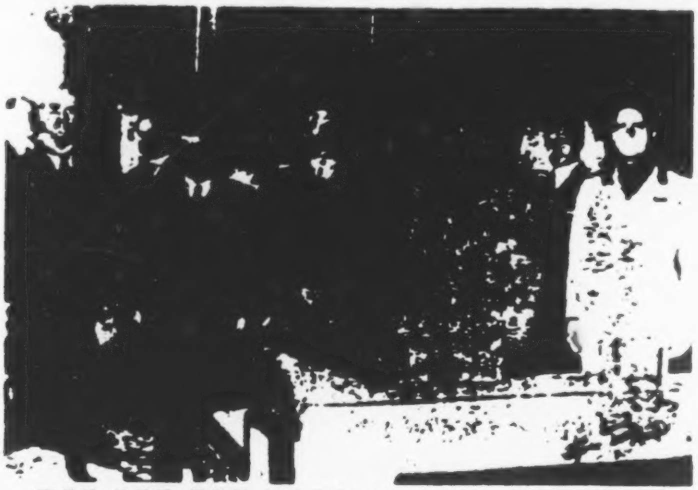
① 奥地利成为德国的"东方省"，由德国扶植的奥地利纳粹分子赛斯—英夸特任"东方省"首席长官。

给德国，我将是打进捷克斯洛伐克的第一个士兵。”张伯伦(A. N. Chamberlain，1869—19
被吓坏了。27日，他一面致电捷总统，压捷接受希特勒的要求；一面发表广播演说，声称不
为了一个小国而把英帝国拖入战争；另外还请墨索里尼出面斡旋。当晚，张伯伦收到色厉
荏的希特勒要他“继续努力”、使捷“恢复理智”的信。28日，墨索里尼出面“调解”。


张伯伦、达拉第、希特勒、墨索里尼(前排，自左而右)在慕尼黑会议上

1938年9月29日，英、法、德、意四国首脑张伯伦、达拉第、希特勒、墨索里尼在慕尼黑举行会议，于30日凌晨签署《慕尼黑协定》，把苏台德区割让给德国，然后把这个协定强加给捷克斯洛伐克。这一事件史称“慕尼黑阴谋”。

9月30日，据张伯伦的建议，签订了英德宣言，宣称双方永不开战。12月6日，法德签订宣言，宣称两国国界永不变更。

慕尼黑协定是绥靖政策的顶峰。它牺牲小国利益，以期达到英、法“避战求和”、“祸水东引”的目的。它纵容了法西斯的侵略扩张，加深了苏联同英法之间的隔阂，同时又增强了德国的经济和军事实力，加速了德国的战争步伐。1939年3月，德国吞并了整个捷克斯洛伐克。不久，英、法也自食其果，遭到了德国的进攻。

张伯伦签订了慕尼黑协定和英德宣言，沉浸在“和平”的幻觉中。他回到伦敦，一下飞机就喜不自禁地宣称：“从今以后，整整一代人的和平有了保障。”可是，接踵而至的事实给了他最无情的嘲讽。

英法苏谈判和苏德互不侵犯条约　德国吞并捷克斯洛伐克，使英法当局开始感到不安。绥靖政策受到英、法有识之士的批评。苏联对德国法西斯的侵略扩张也感到不安，希望同英、法订立互助条约。1939年春夏，英法苏三国进行政治和军事谈判。苏联对谈判的态度比较积极，但英、法对德仍抱有幻想，英德还进行了秘密谈判。结果，由于英、法毫无诚意，英、法、苏谈判一无所成。

在对英法苏的实力进行分析之后，希特勒决定先打英法。为避免两线作战，希特勒主动向苏联作出重大让步，要求签订互不侵犯条约。斯大林为了推迟苏德战争的爆发，在英法苏谈判失败的情况下，接受了德国的建议。1939年8月，苏德互不侵犯条约在莫斯科签订。条约规定：双方互不侵犯；一方同他国交战，另一方保持中立；条约有效期为10年。

苏德互不侵犯条约的签订，使苏联得以从德日战火逼近和英法祸水东引之中解脱出来，暂时避免卷入战争。但是，这一条约的签订，也使德国解除了后顾之忧，加强了战略优势，更加加快了战争步伐，条约签订刚过一周，希特勒就发动了对波兰的突然袭击。

思考与练习

对苏联和德国签订“苏德互不侵犯条约”，同学们议论纷纷，褒贬不一。

有的说：条约的签订是斯大林善于利用帝国主义矛盾的典范，是正确的决策和具有战略意义的措施。

有的说：苏联签约是企图“祸水西推”，也是搞对德绥靖，它背叛了无产阶级国际主义，是民族利己主义的表现。

有的说：苏联签约是在当时特殊历史条件下被迫作出的自卫行动，它虽然不能说是完全正确和成功的，但也不能看作是历史性的错误。

请你也参加到他们的讨论中去，谈谈你的看法。

第三节　第二次世界大战在欧洲和非洲的展开

德国突袭波兰和“奇怪战争”　波兰地处欧洲东部重要的战略位置，西邻德国，东接苏联。德国占据了波兰，既可消除进攻英、法的后顾之忧；又可建立进攻苏联的基地。1939年，在战争爆发前的好几个月，希特勒就下达了进攻波兰的作战计划。

1939年8月31日晚，大批德军向德波边境前沿阵地移动，德国电台播放着希特勒向波兰“呼吁和平”的建议。一支德国党卫队换上波兰军服，伪装成波兰军队，“袭击”了紧靠波兰边境的德国城市格莱维茨，“占领”电台，并用波兰语辱骂德国，还丢下了几具被装扮成波军士兵的德国囚犯的尸体。当晚10时，希特勒在国会演说，谎称波兰军队攻击了格莱维茨。午夜12时30分，希特勒签署了作战命令。

1939年9月1日，德国向波兰发动了大规模的“闪电战”。① 波兰大部分作战

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① 也称“闪击战”，其特点是以突然袭击发动战争，以大量快速兵团和武器闪电般地摧毁对方的抵抗能力。

德军入侵波兰

飞机来不及起飞，就被德军炸毁。波兰军队被分割包围、各个击破。华沙在波兰军民英勇顽强地坚持了10天的保卫战之后，也落入敌手。不到一个月，波兰就被德国灭亡了。

9月1日凌晨4时45分，德军57个师，约150万人，2500辆坦克、2300架飞机，分3路向波兰发动突然袭击。德国空军首先轰炸了波兰20多个机场，把波兰约500架第一线作战飞机炸毁在机场上，从而掌握了制空权。接着以大批轰炸机密集轰炸波兰的战略中心、交通枢纽和指挥机构。与此同时，德军地面部队以坦克和摩托化兵为先导，在航空兵的支援下，迅速突破波军防线。9月17日—27日，波兰军民进行了英勇的华沙保卫战。德军狂轰滥炸，华沙日落炮弹1万至3万枚，到德军进占时，已成一片废墟。

德国法西斯对波兰人民，特别是犹太人，进行了灭绝人性的大屠杀，成千上万的波兰人被押往集中营。

德国突袭波兰后，英、法于9月3日对德宣战。可是英法对“祸水东引”仍抱幻想，西线英法联军按兵不动，坐视波兰灭亡。德国人称此为“静坐战争”，其他西方人称此为“奇怪战争”。英、法坐失了击溃西线德军的良机。①

德国入侵北欧、西欧和法国败降　在“奇怪战争”的7个月中，西线无战事，德国乘机在西线加紧集结力量。1940年4月，德军入侵丹麦和挪威，只用了4个小时就占领了丹麦，2个月后占领了挪威。5月，德军又以大规模的强攻，占领了卢森堡、荷兰、比利时三国，进而向法国进攻。

1940年4月9日晨4时20分和5时20分，德国分别向丹麦和挪威发出最后通牒，要它们接受“德国的保护”，限1小时内答复。限时未到，德军就侵入丹麦领土。哥本哈根王宫被围后，丹麦国王宣布投降。当天傍晚，德军占领挪威首都奥斯陆，挪威国王拒绝投降。在挪威卖国贼、前国防部长吉斯林的策应下，至6月10日，德军占领了挪威全境。

1940年5月10日，德军在西线集中了136个师、3000多辆坦克和4500架飞机。发起攻击的第一天，德军就出动了3000多架飞机，炸毁了荷、比、法三国72个机场上的几百架飞机。卢森堡于当天不战而亡。15日，荷兰投降。28日，比利时投降。

战争爆发前，法国在法德边境修筑了一条马奇诺防线，自以为固若金汤。但出乎法国意料的是德军进攻的主力，却从比利时插入，绕过马奇诺防线，突破色

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① 当时德军在西线只有23个师的兵力，英法联军却有110个师，居于明显的优势。

法国马奇诺防线的工事

当，转锋南下。法军节节败退。

5 月下旬，英法联军 40 万人从比利时退到法国北部敦刻尔克海港，三面被围，一面临海，处境危急。由于希特勒指挥失策，丘吉尔①运筹有方，至 6 月初，共有 34 万联军撤至英国海岸。**这就是著名的敦刻尔克大撤退。**

“敦刻尔克大撤退”

由于希特勒想保存坦克部队实力，并轻信空军总司令戈林之言，把歼灭敦刻尔克被围联军的任务交给了德国空军，因此于 5 月 24 日下令德军坦克部队停止前进，使被围的英法联军得到了意外的喘息机会。5 月 26 日，希特勒重新命令德军坦克部队追击。这时，英国海军开始执行代号为“发电机”的撤运计划。850－870 艘各种类型的舰船（其中许多船只由英国

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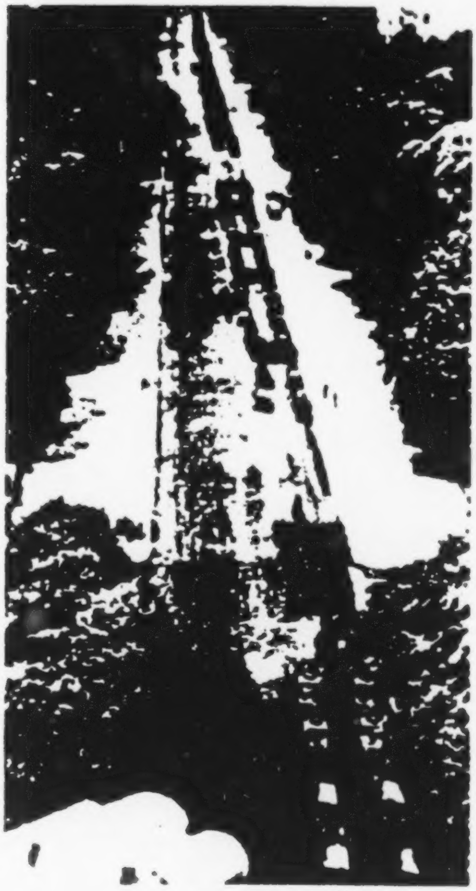
① 丘吉尔（Winston Churchill，1874－1965）于 1939 年大战爆发后出任海军大臣，1940 年 5 月 10 日，继张伯伦任首相。

平民志愿驾驶),在英国空军的掩护下,抢运被围的英法联军,有秩序地进行撤退。撤退时,他们要经过齐腰齐胸的深水处上船。有些人被德军炸死,有些船被德军击沉。担任掩护的4万名法军来不及撤离,成了德军的俘虏。联军全部重武器都落入德军之手。但是,联军的有生力量保存了下来,其中绝大部分后来成了进行反攻的骨干力量。

1940年6月14日,德军未发一弹进占巴黎。22日,法国投降。德国直接占领法国北部,并在南部建立了设在维希的贝当傀儡政权。号称欧洲陆军强国的法国,只打了1个多月,就战败投降了。

6月22日18时50分,在法国康边森林中,在第一次世界大战时德国签署投降书的同一车厢内,希特勒坐在福煦坐过的那把椅子上,法国签署了投降书。28日,希特勒驱车经过巴黎凯旋门。

法国溃败了,但是法国人民没有屈服。戴高乐① 在伦敦领导"自由法国"运动,法国共产党等在国内领导抵抗运动,继续进行反法西斯斗争。



德军进占巴黎

1940年6月17日上午,戴高乐到机场为丘吉尔的联络官斯皮尔斯将军送行,在飞机启动前片刻,他突然登上机舱,与斯皮尔斯一起到了伦敦。在丘吉尔的支持下,他对法国人民发表广播演说,他说:"……我,戴高乐将军,现在在伦敦发出广播讲话。我吁请目前或将来来到英国国土的法国官兵,不论是否还持有武器,都和我联系;……无论出现什么情况,我们都不允许法兰西抗战的烽火被扑灭,法兰西抗战的烽火也永远不会被扑灭!"

不列颠之战和德军入侵东南欧 法国沦亡后,希特勒对英国采取诱和策略,丘吉尔毅然拒绝了和谈建议。于是,希特勒决定先占英国,后攻苏联。

1940年8月—1941年5月,德军大规模空袭英国港口城市和军事目标,英

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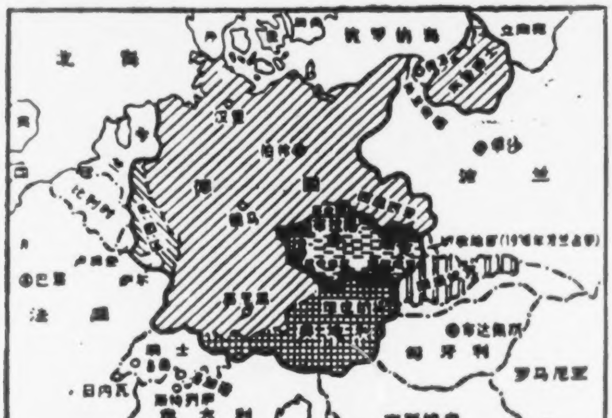
① 戴高乐(C. de Gaulle,1890—1970),1934年著书论装甲部队的作用,大战初任师长,后升任国防部副部长。1959—1969年任法国总统。

国军民奋起反击，不列颠上空展开激烈空战。结果，法西斯德国遭到开战以来第一次重大失败，进占英国本土的计划终未得逞。这就是第二次世界大战中时间最长、规模最大的空战，即“不列颠之战”。

空袭后的伦敦街道

希特勒对英作战的方案叫做“海狮计划”。他打算于大规模空袭后，用40师兵力渡海占

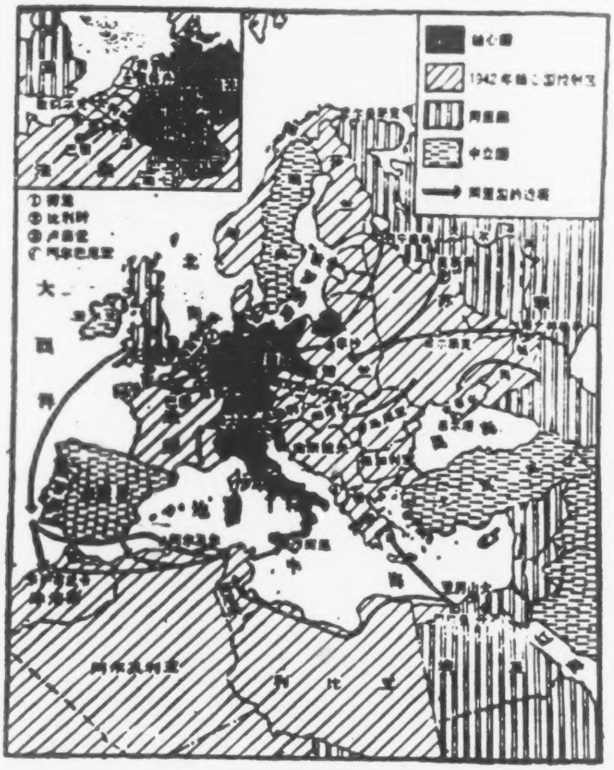

北海
波罗的海
立陶宛
汉堡
柏林
华沙
波兰
德国
比利时
卢森堡
巴黎
萨尔
法国
慕尼黑
布达佩斯
匈牙利
罗马尼亚
瑞士
日内瓦
意大利
南斯拉夫
1933年德国国境
1936年德军进入的莱茵区
1938年3月德国占领的奥地利
1938年10月德国占领的苏台德地区
1939年3月德国占领的地区
1939年沦为德国保护国的斯洛伐克
1939年3月的德国国境

德国法西斯的扩张图

领英国。德国在不列颠之战中，先后出动飞机4.6万多架次，投掷炸弹约6万吨，炸毁伦敦、考文垂等城市的建筑物100多万栋，炸死炸伤居民8.6万多人。激烈的空战史无前例，有时

一天之内在空中作战的飞机，竟有2700架之多。整个空战中，德国损失1733架飞机、6000名飞行员，英国损失915架飞机、414名飞行员。

在不列颠之战同时，1940年9月，德、意、日三国在柏林签订同盟条约，结成军事同盟，妄图建立“欧洲新秩序”和“大东亚新秩序”。1940年10月－1941年5月，德军占领了罗马尼亚、匈牙利、保加利亚、南斯拉夫和希腊。



第二次世界大战时的欧洲和非洲

非洲战场的初期交锋 法国败降、英国退守英伦后，墨索里尼企图乘机侵占英、法在非洲的殖民地，并把地中海变成意大利的内海。意军仗着兵力上的绝对优势，很快占领了苏丹、肯尼亚和埃及的部分地区，以及英属索马里全境。不久，英军于获得增援后，展开反攻。1941年上半年，英军在北非和东非都获得重大胜利，并与埃塞俄比亚游击队合作，解放了亚的斯亚贝巴，让塞拉西一世回到故土。希特勒见意军溃败已成定局，派隆美尔率“北非军团”到北非。隆美尔于1941年4月，把英军赶回到埃及西部。此后，英德两军在埃及西部进行了将近一年的拉锯战。

意大利在利比亚有兵力50万人，在东非有20多万。英军在西起埃及，东至巴勒斯坦，以及南面的肯尼亚、索马里一共只有7万多人，兵力相去悬殊，所以在1940年7—9月中，意军能够轻易取胜。

思考与练习

一、对第二次世界大战前期的性质，有些人提出以下几种不同看法：

1. 基本上是两个帝国主义集团争夺霸权、争夺势力范围的帝国主义战争。

2. 开始时是帝国主义战争，但到德国进攻西线后，英国从此执行反法西斯政策，戴高乐则为恢复民族独立而战，他们所进行的战争是正义的，因此“二战”从这时起变为反法西斯的民族解放战争。

3. 大战初期，两种不同性质的战争纠缠在一起，一种是反法西斯的解放战争，另一种是英、法同德国的帝国主义战争。由于帝国主义国家的资产阶级战争目的和政策支配着战争，所以战争主流是帝国主义的争霸战争。

4. 大战初期阶段就是反法西斯战争，英、法两国的对德战争虽有争霸因素，但其实际作用具有保卫民族独立的性质，客观上也有利于世界人民，因此其主导方面是反法西斯的正义战争。

你同意上述看法中的哪一种看法？说说你的理由。

第四节　欧战爆发后的中国

抗战中出现的逆流　中国抗战进入了战略相持阶段后，在国民党方面，出现了一股股逆流。欧洲战争爆发以后，纳粹的势力猖獗一时，对中国的反动势力也起了推波助澜的作用。

国民党副总裁、最高国防会议副主席汪精卫，于1938年12月逃往越南河内。次年，由日本派人接到上海。汪精卫和日本签订了卖国条约，然后于1940年3月底，宣称“还都南京”，成立了汪记国民政府。

汪精卫与日本签订的条约叫做《日支新关系调整纲要》。它的内容有：承认“满洲国”，定蒙疆、华北、长江下游和华南岛屿为“日支强度结合地带”等。蒋介石懂得，如果承认伪满，将不齿于全国人民，把这一条视为无论如何不能接受的“最后关头”。汪精卫却在载有这种条件的文书上签了字，后来又用《日本与中华民国间关于基本关系的条约》的名义予以公布，实在是无耻之尤。“临时”、“维新”两个组织，于汪记政府成立时取消。1944年，汪精卫在日本病死。他的党羽陈公博继任伪主席，抗战胜利后被判处死刑。

蒋介石没有投降，但是对日方诱和的活动并不坚决拒绝，派人进行谈判。只是由于双方的条件相去太远，达不成任何的协议。

在秘密会谈中，国民党派了一个自称是宋美龄的兄弟宋子良的人，与日本讨价还价，希望日方撤兵，恢复"七七事变"以前状态；对东北问题，拒绝承认伪满，但是可以默认这个事实。日本所提条件实际上等于日汪所订条约。只是后来表示可以不谈东北问题。谈判从1939年末断断续续地进行到1940年7月。日军还以战胁和，进占宜昌，扬言要进攻重庆。

蒋介石对日妥协没有实现，也没有停止抗战，但是他在战略相持阶段中掀起了三次反共高潮，企图消灭中国共产党领导的抗日人民武装力量。中国共产党领导的人民武装在敌后蓬勃发展，是符合中华民族利益的好事情，但是在蒋介石等反共的国民党人的心目中，却变成了极其可怕的事情。1939年底国民党发动的第一次反共高潮，到1940年3月就被中国共产党击退了。

国民党在1939年1月举行的五届五中全会上就决定了"溶共、防共、限共、反共"的政策，通过了《限制异党活动办法》等文件。接着，国民党在各地杀害共产党人，制造山东的"博山惨案"、河北的"深县惨案"、湖南的"平江惨案"等事件。其中平江位于后方，党的机关是新四军的一个通讯处，根本不可能与国民党驻军摩擦，而共产党人涂正坤等竟被包围杀害。到了年底，陕西、山西、河北等地的国民党军公然向八路军发动武装进攻。1940年3月，八路军消灭进犯太行区的朱怀冰部队3个师，彻底粉碎了国民党的第一次反共高潮。

对国民党的反共活动，中国共产党提出"坚持抗战，反对投降；坚持团结，反对分裂；坚持进步，反对倒退"的口号。在实际斗争中，又确定"有理、有利、有节"的原则，既打退国民党的进攻，又避免全面的分裂和内战。

1940年秋，国民党又发动第二次反共高潮，这次反共高潮的形势比第一次险恶得多。蒋介石要求八路军、新四军撤到黄河以北，把50万人的军队缩编到10万人，甚至还提出要取消陕甘宁边区。这些都是全局性的问题。1941年1月，新四军军部及所属部队9千人，在安徽南部茂林地区遭到国民党军队的袭击。顾祝同等以8万之众，围攻新四军，赶尽杀绝。事后，蒋介石宣布新四军为"叛军"，取消番号，并将军长叶挺交付军事法庭审判。这就是震动中外的皖南事变。

八路军、新四军开头只有5万多人，经过3年多的发展，扩大到50万人，比十年内战时期的红军壮大得多。蒋介石借日本人之刀杀共产党人之计不成，人民武装发展之快又远出他意料之外，就以统一军令、政令为借口，操起屠刀来了。1940年10月19日，何应钦、白崇禧以正副参谋总长的名义，发出致朱德、彭德怀、叶挺、项英的"皓电"，提出无理的指责和要求。11月9日，朱、彭、叶、项发表通电，揭露敌人的阴谋，同时表示愿将新四军撤往长江以北。

1941年1月4日，叶挺、项英率部从原驻地云林出发。6日，在茂林陷入重围。苦战7日7夜后，大部牺牲，一部分被俘的被关进上饶集中营，叶挺被俘，政委兼副军长项英遇害。

事变发生后，中国共产党立即任命陈毅为新四军代理军长，刘少奇为政治委员，重建军部；同时，向国民党提出停止反共、承认错误、惩办祸首等要求。共产党在此重大关头，既充分揭露国民党的反动面目，又坚持共同抗日。其结果，包括国民党内部的中间势力和进步势力在内的各党各派都谴责国民党顽固派，国内外舆论也纷纷加以指责。英美两国政府担心日本独占中国，也反对蒋介石发动内战。在这样的形势下，国民党的第二次反共高潮不得不自己收场了。

国民党本来想封锁消息，不让天下人了解皖南事变的真相。周恩来冲破反动派的新闻封锁，于1月18日在《新华日报》上写了“千古奇冤，江南一叶，同室操戈，相煎何急！”的悼词。国民党无法长期阻止消息的传播，皖南事变的真相很快就大白于天下，周恩来写的悼词则一直为人们所传诵。

在皖南事变中，新四军遭受重大损失，与项英的领导有关。党中央要新四军放手发展，项英担心会刺激国民党，执行不力；对国民党军队的进攻也缺乏准备，以致孤军陷入绝地。反之，陈毅统率在江北的新四军各部，坚持原则，排除国民党顽固派的干扰，发展得很快。国民党的江苏省政府主席韩德勤多次挑衅，都被新四军击退。1940年10月的黄桥之战，陈毅、粟裕率领7千将士，粉碎韩部26个团的围攻，使89军军长李守维落水而死。新四军从此在苏北站定脚跟。

以后，在抗战后期的1943年，蒋介石又掀起第三次反共高潮，命胡宗南在抗战六周年纪念日开始炮击陕甘宁边区，妄图发动大规模内战。但是那时候的形势与前两次完全不同，美国早已参加了对日战争，日寇未败，美国不同意蒋介石发动内战，更主要的是中国共产党和进步势力的反对，第三次反共高潮很快便收场了。

解放区成为抗战的主战场　在战略相持阶段中，日本侵略者在中国占地太广，陷得太深，没有集结大量兵力发动大规模攻势的力量。在1944年的豫湘桂战役以前，日军的局部性进攻，虽也占领了一些城市，多半以撤回原来的战线的方式结束战斗。国民党军队屡战屡败，只在1941年两次长沙战役等极少数战役中，曾给日军以相当的打击。

国民党军队在敌人进攻时望风而走的确实很多，但是也有一部分表现得很英勇的将士。1940年5月，日军进攻鄂北、豫南时，张自忠将军率领少数部队，坚持战斗，在襄河南岸南瓜店殉国，尤为忠烈。

长沙战役前后发生过三次。第一次在1939年9至10月，日军进至长沙附近，因侧背受威胁而退。第二次发生于1941年9至10月，日军一度攻占长沙；第三次在1941年12月至1942年1月。这两次战役，日军都因侧背受威胁，不得不退，于突围时受到较大损失。

解放区战场是相持阶段的主战场。武汉、广州沦陷以后，日军把作战的重点

转移到对华北各抗日根据地的“扫荡”上面。敌人实行“囚笼政策”，以铁路为柱，公路为链，碉堡为锁，加上封锁沟、封锁墙，分割封锁，妄想把八路军消灭在囚笼中间。针对敌人的阴谋，抗日人民武装进行大规模的交通破击战，在河北的平原地区，大挖只能通过一辆牛车的道沟，使敌人的机械化部队无法行动。敌军的“扫荡”，通常分成几路以至 20 几路，分进合击。抗日人民武装则伺机打击其一、二路，瓦解其全局。从 1938 年秋冬起，到 1940 年 8 月百团大战前止，八路军、新四军粉碎了敌人许多次“扫荡”，举行了许多次有名的战斗。其中如 1939 年的黄土岭之战，歼敌千余，击毙第二混成旅团长阿部规秀，是尤为著名的战例。

八路军、新四军有很多这样的战例。黄土岭在太行山区，游击战比较好打。在河北的平原地带，仗就难打了。但是 1939 年 4 月期间的齐会战斗却创造了一个奇迹。日军第 27 师团的渡佳行联队 2 千余人包围了八路军 120 师的一个营。贺龙得讯，亲自率兵往援，反而包围了敌人。敌人溃不成军，被打死了 700 多人。在江南，陈毅派叶飞率兵东进，于 1939 年 5 月在无锡东北黄土塘，击溃敌伪军数百人；6 月又夜袭苏州以西的浒墅关，使沪宁铁路一度不能通车；接着，夜袭上海虹桥机场，烧毁飞机 4 架。这些战斗都使敌人大受震动。

百团大战是 1940 年八路军在华北发动的规模最大的攻势。当时是妥协投降的危机最严重的时期，发动百团大战的意图即在于影响整个战局，克服投降危机。参加战斗的有 104 个团，因此后来就叫做百团大战。华北日军把这个战役叫做挖心战。百团大战历时三个半月，在战斗中消灭日伪军 2.5 万多人，收复县城几十个，其中得到巩固的有 26 个以上，对日本侵略者是一次很沉重的打击。

百团大战分前后两期。前期是大规模的破击战，又可分为两个阶段。从 8 月 20 日到 9 月 10 日为第一阶段，进攻的重点是正太路。日军事前虽也得到一些八路军调动兵力的情报，但是从未想到八路军有这样大的实力，也没有料到会受突然的攻击。攻势发动后，日军向邻近据点求援，得到的回答往往是本身也遭到袭击，无法相互支援。正太铁路的设施和井陉煤矿受到严重破坏，不少警备队全军覆没。第二阶段的任务是扩大战果，继续破坏交通线，消灭敌人的据点。从 10 月 6 日起，为百团大战后期，敌人调集重兵，进行反扑，八路军的任务就发展成反“扫荡”了。

百团大战还有个小小的插曲。八路军进攻井陉站时，从炮火中救出了一个日本小女孩，聂荣臻将军派人把她送到石家庄日军司令部。这个女孩长大后，很感激中国战士和聂将军的救命之恩。1980 年，她和丈夫、女儿特地来到我国，聂帅会见了他们。

1941 年和 1942 年，是世界法西斯最猖獗的时期，也是中国抗战最艰苦、最困难的时期。日寇集中了侵华兵力的 75%和全部伪军，疯狂进攻八路军、新四军的抗日根据地。1941 年，在太平洋战争爆发的前夕，日本冈村宁次出任华北方面军总司令，集结重兵 13 万人，分 13 路进攻晋察冀抗日根据地。次年 5 月至 6 月，

又亲率5万多人“扫荡”冀中根据地。八路军坚决抵抗，出现了许多可歌可泣的事迹，如易县狼牙山五壮士①，及八路军副总参谋长左权将军在山西辽县以身殉国等事例。② 都实足以惊天动地而动鬼神。

日寇的“扫荡”残酷无比，在华北号为“治安强化”，在华中号为“清乡”。甚至以“三光政策”制造无人区③。国民党顽固派不仅不支援八路军、新四军，反而视为消灭共产党的大好机会。数十万国民党军队投降日军，跟着日军进攻各抗日根据地。蒋介石又封锁陕甘宁边区，断绝物资来源，企图把解放区困死。

在这样的情况下，到1942年中，解放区面积缩小，人口由1亿减到不满5000万，八路军减到30多万，新四军也有所减少。④根据地军民的生活陷入极其困难的境地。

中国共产党领导广大军民战胜了困难。

早在1940年，中国共产党就提出在抗日根据地政权实行“三三制”的原则，即共产党员、进步人士和中间派各占1/3的制度，发展并巩固了抗日民族统一战线。

在经济方面，实行精兵简政，开展大规模的生产运动，减轻了人民的负担，改善了军民的生活。

在军事方面，广泛地发展民兵和地方武装，军队和人民结合在一起，创造了地道战、地雷战、麻雀战等多种形式，有力地打击敌人。日本侵略者惊呼敌后战场是“没有战场的战场”，侵略军随时随地都有陷入灭顶的泥潭的危险。

经过艰苦的斗争，抗日根据地终于渡过难关。到1943年，根据地人口回升到8000多万，军队增至47万人，而且还有200万之众的民兵。中国共产党在1941年和1942年的困难期间，还开展了全党整风运动，反对主观主义以整顿学风，反对宗派主义以整顿党风，反对党八股以整顿文风。接着，在1943年到1944年期间，党的高级干部又着重讨论了党的历史，总结了历史上的经验教训。整风运动确立了马克思列宁主义的普遍真理与中国革命的具体实践相结合的基本方向。这一切，为抗日战争和新民主主义革命的完全胜利奠定了基础。

中国抗战对日本北进、南进战略的牵制　北攻苏联，南夺南洋，是日本军国

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① 狼牙山五壮士名马宝玉、葛振林、胡德林、宋学义、胡福林。跳崖后，葛、宋两人遇救，其余3人牺牲。其事发生于1941年9月25日。他们5人把3千多敌人牵制了一整天。

② 辽县因此改称左权县。

③ 日本军方称为“烬灭作战”，意即抢光、烧光、杀光。

④ 新四军原有13万人，减至11.1万人，由于所处地方条件不同，减员不像华北那样严重。

主义的既定方略。在本世纪20和30年代中，日本军人一直在拟订和修订对中国、对中苏、对中美的作战计划。在中日爆发战争的前后，日本军国主义者的打算是在短期内打败中国，然后以主力进攻苏联，夺取西伯利亚。由于对华战争的长期化，使用兵力之多大大地超过预计数字，使日寇迟迟不敢进攻苏联。当然，日寇还是试探过的，1938年有中朝苏边境的张鼓峰事件，1939年有中蒙边境的诺蒙坎事件。两次局部冲突，日军都损兵折将，日本军阀就不敢轻于尝试了。

日本对中国作战，本来只准备使用10来个师团，时间只打算用几个月。用开战时的日本陆相杉山元的话来说，叫做："迅速予敌彻底打击，以期早日收拾时局"。但是到了1938年，日本在中国关内配置了24个师团，在东北和朝鲜配置9个师团，本土只有1个师团。日本兵力陷在中国战场上，要发动对苏战争就困难了。

张鼓峰事件发生于1938年7月至9月，是日军为刺探苏联态度而进行的军事侦察。日军第19师团打得战力消耗殆尽。这时，双方在莫斯科达成停战协议。日方承认，停战保住了日本国家及军队的脸面。

诺蒙坎事件发生于1939年5月至9月初。日本出动了几个师团的兵力，用上了关东军的全部火炮，结果被朱可夫指挥的苏军打得大败，不得不主动向苏联要求停战。

欧战爆发后，日本既因德苏签订互不侵犯条约而惶惑不安，又以英、美等国无暇顾及东亚为幸事，于是南进的主张抬头。日本攻占武汉、广州后，近卫内阁发表的"建设东亚新秩序"的声明，并没有涉及南洋。1939年底提出的"建设包括南方在内的东亚新秩序"，①口气便与过去不同。1940年6月，外相有田八郎又正式发表"谋求与亚洲各国共存共荣"的关于所谓"大东亚共荣圈"的演说。南进野心，昭然若揭。

美、英两国一直对日本抱有幻想，希望避免冲突，更希望日本进攻苏联，所以力求让中国与日本议和，这就是"远东慕尼黑"的阴谋。日本南进的倾向暴露得清楚了，美、英与日妥协的希望渐趋幻灭。他们不能不感到中国的抗战对日本的南进是有力的牵制，对中国的援助才渐渐积极起来。

滇缅公路是中国后方的重要补给线。1937年底，中国数十万民工以8个月时间赶修出958公里的公路。1939年9月，英国为了集中力量对付德国，屈从日本的要求，封锁滇缅路，使中国西南后方对外交通断绝。1940年10月，形势改变了，才重新开放。

1940年9月，日本出兵侵占越南北部，美国立即借给中国2500万美元。1940年，美国国会通过借给中国1亿美元的议案。1941年初，美国通过《租借法案》。不久，罗斯福总统就宣布《租借法案》适用于中国。这些行动都是企图借中国的力量拖住日本的手脚。

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① 见1939年12月28日由外相野村吉三郎、陆相畑俊六、海相吉田善吾署名的《对外施策方针纲要》。

美国对日本的野心估计得并不充分，对援助中国抗战并不想花大力气。1940 年，宋子文提出每年给中国 500 架飞机，美国财政部长摩根索竟当面说："要 500 架飞机就像是要 500 颗星星。"当时用 1 亿美元援华，好比杯水车薪，与美、英援苏的规模相比，更是少得可怜。美国方面也知道数目不大，但认为用 1 亿元就可以牵制 100 多万日军，对美国来说是很有利的。后来美国在太平洋战争初期吃的大亏，与对日估计不足是分不开的。

思考与练习

请根据课文内容，将中国抗日战争战略相持阶段中国民党政府三次掀起的反共高潮情况填明。

国民党三次掀起的反共高潮简表

次第	时间	反共事件
第一次反共高潮		
第二次反共高潮		
第三次反共高潮		

再想一想，为什么蒋介石政府会从战略防御阶段时同意与共产党合作抗日迅速转变为在战略相持阶段时的限共、反共？对于国民党的反共活动，中国共产党采取什么态度？结果如何？

第五节　第二次世界大战的扩大和转折

苏德战争的爆发和莫斯科战役　德波战争爆发后，苏联为了防止战火东延，在 1939 年 9 月—1940 年 8 月，把西部边界向西推移几百公里，构筑了一条从波罗的海到黑海的"东方战线"，作为屏障。1941 年 4 月，苏联又为避免两线作战，保障东部边境的安全，与日本签订了苏日中立条约。① 但是，斯大林对德国发动侵苏战争的时间和规模估计不足，对希特勒即将开始的突然袭击缺乏足够的准备。1940 年 12 月，希

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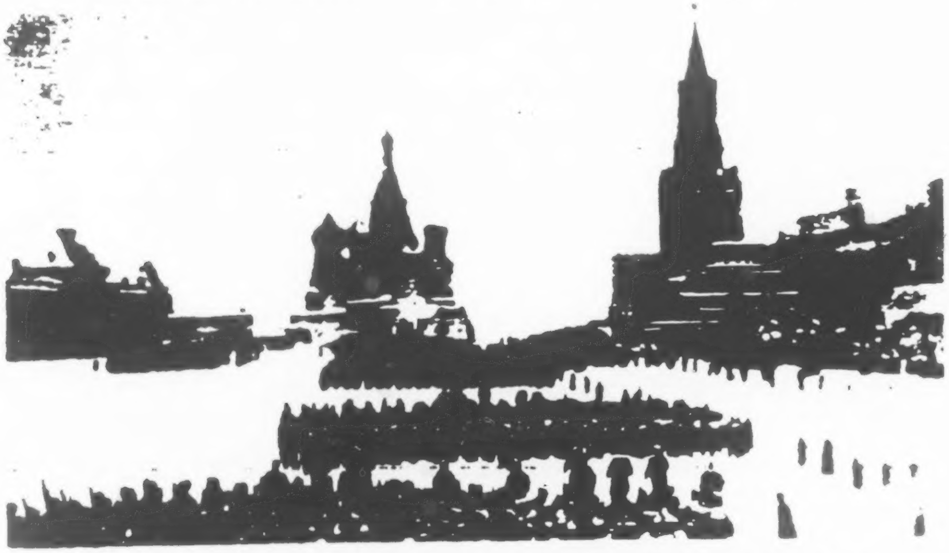
① 苏联在该条约中承认伪"满洲国"的"领土完整和不可侵犯"，严重损害了中国的主权。

特勒下达了对苏作战的“巴巴罗萨计划”。① 当时，德国及其控制下的人力、物力和兵力超过了苏联，军事部署也比苏联周密。

1941 年 6 月 22 日，德国撕毁苏德互不侵犯条约，对苏联发动了规模空前的突然袭击。苏德战争爆发，第二次世界大战扩大了。苏联军民在斯大林领导下，开始了伟大的卫国战争。

战争初期，苏联严重失利。德军兵分 3 路，长驱直入，侵占了苏联大批领土。9 月，德军北路进抵列宁格勒近郊，南路向克里木推进，中路直指莫斯科。



1941 年 11 月 7 日，德国法西斯的炮声隆隆，在莫斯科红场却依然进行着传统的阅兵式

1941 年 6 月 22 日凌晨，德军集结了 190 个师、3700 多辆坦克、5000 架飞机，在波罗的海到喀尔巴阡山长约 1500 公里的地区发起全线进攻。苏军猝不及防。德军航空兵猛烈轰炸苏联西部的军用机场、军事基地、通讯设施、交通枢纽和重要城市，苏联损失严重。德军地面部队以坦克和摩托化师为先导，向纵深推进，当天就前进了 50—60 公里。北路德军在 18 天内深入苏联腹地 400—450 公里。至 1941 年 11 月，德军占领了苏联 150 万平方公里土地。

苏德战争爆发后不久，斯大林发表了广播演说，号召苏联人民紧急动员起来，“为保卫祖国的城市和乡村战斗到最后一滴血”。德军所到之处，都遇到了苏联军民的英勇抵抗。

1941 年 9 月底开始的莫斯科会战，持续了半年多。苏军于苦战后击退德军，

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① “巴巴罗萨”是神圣罗马帝国皇帝腓特烈一世的外号“红胡子”的音译。腓特烈一世曾参加第三次十字军东征。

歼灭德军50多万。法西斯德国陆军第一次遭到重大失败，闪电战在此失灵。进攻列宁格勒的德军也在城郊受阻，没有能够得逞。

德国法西斯为进攻莫斯科专门制订了代号“台风”的作战计划。它集结了75个师(180万人)、1.4万门炮、1700辆坦克和1390架飞机。希特勒吹嘘，他将在11月7日登上莫斯科红场检阅台，检阅德国军队。

会战于9月30日打响。德军采取钳形突击，迅速突破了苏军防线。10月，德军逼近莫斯科，苏军顽强抗击，攻势至此受阻。11月7日，斯大林在红场阅兵式上发表演说，受检阅的部队直接从红场开赴前线。莫斯科军民在斯大林和朱可夫将军的指挥下，于12月6日开始反攻。德国士兵们在零下40—50C的严冬袭击下，龟缩颤抖，几千具尸体、大量火炮、坦克和车辆被掩没在风雪之中。德军战斗力大大削弱。苏军重创德军，消除了德军对莫斯科的威胁。1942年1月起，苏军发起总攻，扩大了战果，把德军击退了100—350公里。4月20日，会战结束。

列宁格勒形势虽危，但是毕竟守住了。这座英雄城市被围900天，付出了惨重的代价。东北部的皮斯卡辽夫墓地埋了47万具尸骨，至今凭吊者莫不肃然起敬。

珍珠港事件和太平洋战争的开始　1940年7月，日本确立夺取东南亚，建立所谓“大东亚共荣圈”的基本方针，开始向东南亚扩张。不久，日军占领印度支那北部。苏德战争爆发后，日军又占领了印度支那南部和泰国。

德国闪击西欧，特别是一举击败法国，给了日本法西斯一剂“兴奋剂”和一个“好机会”。它决意夺取东南亚资源丰富的英属和法属殖民地。苏德战争爆发后，日本御前会议通过了《适应世界形势的帝国国策纲要》，坚持以“建设大东亚共荣圈”为目标的南进战略方针，声称“为此目的不辞与英美一战”。当时日本也有对苏联用武的打算，但两次对苏联的军事挑衅都以失败告终。日本军阀明白苏联是块不好啃的骨头，因而暂时放弃“北进”。

日本的“南进”，直接威胁到英、美在亚太地区的利益。当时，英国在军事上无暇东顾，美国成为日本的主要对手。日本一面同美国谈判，一面准备向美国开刀。1941年10月，东条英机上台，加快了备战步伐。12月1日，在日本御前会议上，天皇裕仁正式批准了对美、英、荷开战的决定，并确定了进攻的日期。

1941年12月7日，①日本海空军偷袭珍珠港，②美国太平洋舰队遭受惨重损失。

日本为偷袭珍珠港做了周密的准备。日本间谍搜集了有关珍珠港基地和水域情况、美军活动规律、北太平洋和夏威夷气候等各方面的详细情报。在严格保密和伪装的情况下，日本海军中将南云忠一指挥的一支包括6艘航空母舰在内的特混舰队，在千岛群岛的单冠湾集

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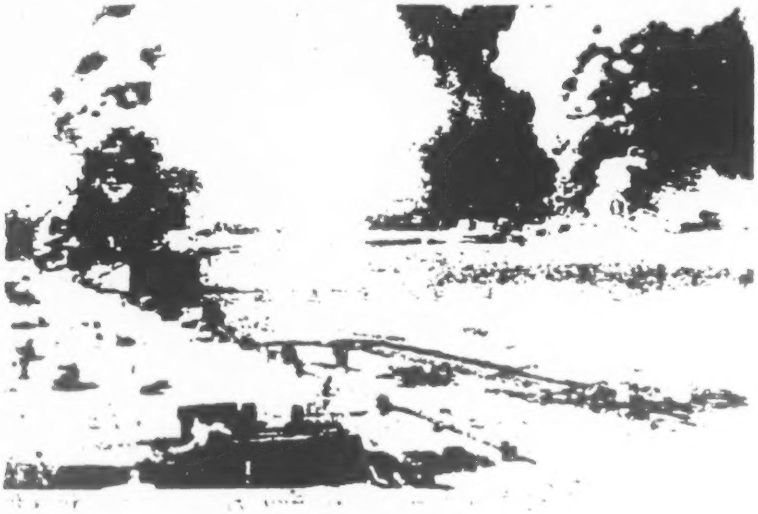
① 这是夏威夷时间。按格林威治标准时计算也是12月7日。在中国和日本是12月8日。

② 珍珠港位于太平洋中部夏威夷群岛的瓦胡岛南端，是美国在太平洋上最大的海军基地。

结后，经过12天秘密航行，到达珍珠港以北230海里处。日本联合舰队司令山本五十六大将向南云忠一发出了"攀登新高山1208"的暗语密电，下令按原定计划袭击珍珠港。



日本空军空袭珍珠港

美国方面，由于麻痹轻敌和判断错误，对日军偷袭珍珠港毫无戒备。

1941年12月7日，星期日，是美国太平洋舰队的例假日。清晨，日军6架侦察机从航空母舰上起飞。日军侦察机发回"虎！虎！虎！"的信号。接着，183架日机对珍珠港发动了第一次空袭。继而另一批171架日机，进行了第二次空袭。美方损失主要舰船10多艘，其中包括战列舰4艘，飞机180多架，死伤4500多人。3艘航空母舰因不在港内而幸免于难。日方仅损失6艘潜艇、29架飞机，死伤约200人。

珍珠港事件揭开了太平洋战争的序幕。同日，日军还进攻了美、英、荷在太平洋的属地。荷兰等国① 对日宣战。8日，美、英对日宣战。

8日，日军进攻香港等地。② 9日，中国正式向日宣战，同时对德、意宣战。11日，德、意与美国相互宣战。第二次世界大战进一步扩大，参战国遍及各大洲。

此后，在不到半年的时间内，日本法西斯侵占了关岛、香港、③ 马来亚、菲律宾、新加坡、缅甸、印度尼西亚等地。

世界反法西斯联盟的形成 日、德、意法西斯的侵略暴行，激起了反法西斯

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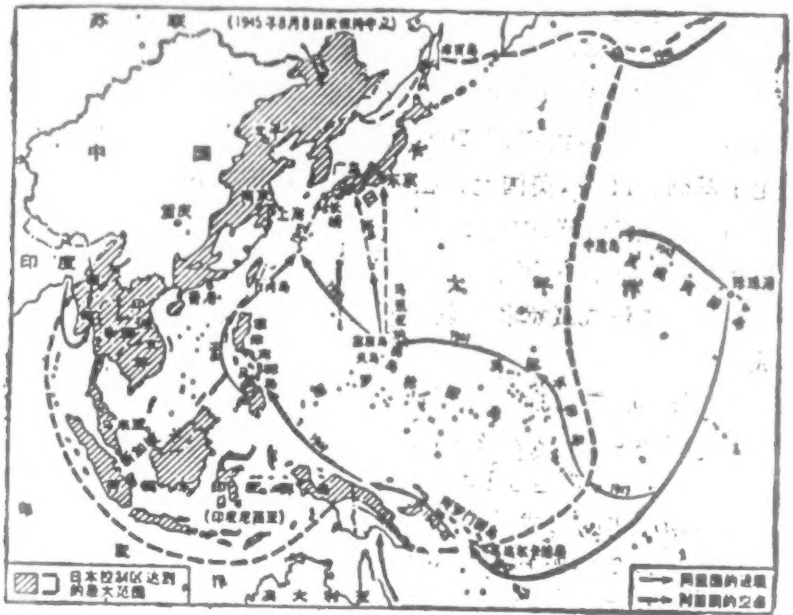
① 同日对日宣战的还有加拿大、澳大利亚、新西兰、哥斯达黎加、尼加拉瓜、萨尔瓦多、洪都拉斯、海地、多米尼加、"自由法国"。

② 同日，日军还进攻泰国、马来亚，轰炸菲律宾、新加坡、关岛、中途岛和威克岛。此系按格林威治标准时计时，比华盛顿时间晚5小时。

③ 日军于1941年12月25日侵占香港。

各国和世界人民的强烈愤怒和反对。



第二次世界大战时的亚洲、太平洋地区

1939 年底，美国修改“中立法案”，允许英、法向美购买武器。法国败降后，英国孤悬大西洋，德国称雄欧陆，日本决定“南进”，美国面临两洋受敌的威胁。1940 年秋，美国确定“先欧后亚”的战略方针，决定加强对英国的援助。1941 年 3 月，美国通过“租借法案”，保证对英国和所有受轴心势力侵略的国家予以战时援助。美、英逐步走向联盟。

苏德战争和太平洋战争的爆发，促成了世界反法西斯联盟的形成。

苏德战争爆发后，丘吉尔和罗斯福先后声明，将援助苏联。斯大林在广播演说中对此表示感谢。苏、美、英三国抛开前嫌和猜疑，朝着打败法西斯这一共同目标，走向联盟。

1941 年 7 月，苏、英签订了对德作战联合行动协定，美国总统私人代表霍普金斯访问了莫斯科。

1941 年 8 月，罗斯福和丘吉尔在大西洋会晤，发表《大西洋宪章》，明确提出要在摧毁纳粹暴政后重建和平等原则。尔后，苏联宣布同意《大西洋宪章》的基本原则。宪章是美英联盟的标志，并为世界反法西斯联盟的形成创造了条件。

大西洋会晤是在绝密情况下举行的。行前，罗斯福声称要进行一次“钓鱼旅行”。8 月 3 日，罗斯福及其随行人员乘“波托马克”号艇启航，然后换乘“奥古斯塔”号巡洋舰，于 8 月 9 日抵达大西洋东北部的纽芬兰阿金夏草。同日，丘吉尔乘坐的巨型战列舰“威尔士亲王”号也驶达会晤

地点。汽艇把穿着海军制服的丘吉尔送上“奥古斯塔”号。第二次世界大战中美英首脑的首次会谈即在此举行。8月12日，罗斯福和丘吉尔逐字逐句地对文件初稿进行了最后修改。8月14日，《美国总统和英国首相的联合宣言》即《大西洋宪章》，在华盛顿和伦敦同时发表。

9月底10月初，苏、美、英三国在莫斯科会谈，签订三国协定，① 规定美、英向苏联提供武器和其他战略物资，苏联向美、英提供原料，从而为建立世界反法西斯联盟奠定了基础。11月，美国允许租借法案适用于苏联。

1942年1月，美、英、苏、中等26国代表在华盛顿签署共同宣言，即《联合国家宣言》，保证用自己全部的军事力量和经济资源进行反法西斯战争，保证进行合作和不与敌人单独停战或媾和。《联合国家宣言》的发表，标志着世界反法西斯联盟的形成。

1942年1月1日，美、英、苏、中四国代表罗斯福、丘吉尔、李维诺夫、宋子文在白宫罗斯福书房里首先签署《联合国家宣言》。2日，另外22个对轴心国作战的国家代表在美国国务院，按国名英文字母顺序依次在宣言上签字。

世界反法西斯联盟的形成，加强了世界反法西斯力量的协调和配合，对加速取得世界反法西斯战争的胜利起了至关重要的积极作用，并为战后联合国的建立奠定了基础。

中途岛海战和瓜岛战役　中途岛位于珍珠港西北1000多海里处，日军企图进占该岛，作为日本海军航空兵的一个基地，并诱出美国太平洋舰队进行主力决战。美军破译了日军中途岛作战计划的密码，作了充分准备。

1942年5月，日本军令部总长永野大将奉天皇诏令，发布了进攻中途岛的《大本营海军部第18号命令》。进攻中途岛的日本海军由山本五十六统率，共有包括8艘航空母舰在内的200多艘舰船和700架左右的舰载飞机。日本集结了它有史以来规模最大的海军力量投入中途岛之战，自以为可以一举歼灭美国太平洋舰队。

美军通过破译日军电报密码，掌握了日军进攻中途岛的作战计划、兵力配置、舰队航线甚至各舰舰长姓名等情况。但是当时，美方兵力明显处于劣势，准备投入中途岛海战的2支特混舰队只有3艘航空母舰、23艘其他军舰和233架舰载飞机。美国太平洋舰队司令尼米兹上将将舰队埋伏在中途岛东北200海里处，准备从侧翼伏击日军主力。

1942年6月，日本海军袭击中途岛，遭美军有力反击。结果日军惨败，4艘重型航空母舰全部被击沉。日本从此在太平洋上转入战略防御。中途岛海战成为太平洋战争的转折点。

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① 即《1941年10月1日到1942年6月30日美英向苏联提供援助的协定》，一般亦称为《对俄国供应第一号议定书》，其中规定美、英每月向苏联提供400架飞机和500辆坦克。

6月4日凌晨，108架飞机从南云忠一编队的4艘航空母舰上起飞，直扑中途岛，进行猛烈轰炸。美方早有准备，岛上美机全部升空，致使日机轰炸目的落空。不久，美军俯冲轰炸机和鱼雷轰炸机飞临南云编队上空。继之，美舰也出现于南云编队侧翼。一场激战之后，南云编队的4艘航空母舰，全被击沉。失去主力的山本五十六一度想用水面舰队的火力与美军舰队决一死战，夺取中途岛，但终于因失掉空中优势，放弃了这个打算。6月5日下午，山本下令撤退，中途岛海战结束。在这场海战中，日军损失除航空母舰外，还有1艘重巡洋舰，332架飞机和2000多人。美军损失1艘航空母舰、1艘驱逐舰，147架飞机和307人。

在中途岛海战中，美机[illegible]袭击日本巡洋舰

1942年8月—1943年2月，美军和日军展开了艰苦的瓜岛争夺战。日军再次战败，不仅未能重新夺回战略主动权，反而进一步处于战略守势。

瓜岛，全称瓜达尔卡纳尔岛，位于南太平洋所罗门群岛东南端，长145公里，宽40公里。日军在中途岛海战惨败后，为加强在南太平洋作战的航空支援，着手在瓜岛修建机场。美军决定把岛上日军赶走。在历时半年的争夺战中，日军损失飞机600多架，兵员2.4万多人。日军官兵还备尝了饥饿、热带病和鳄鱼利齿之苦。美军在瓜岛战役中的胜利，为后来太平洋跳岛战创造了有利条件。

斯大林格勒战役　斯大林格勒①位于伏尔加河下游，是苏联主要的工业城市和南北水陆交通枢纽，连接着莫斯科和盛产粮食、石油的库班、高加索的交通要道，战略地位十分重要。1942年的夏季攻势中，德军于7月中旬进抵顿河河曲，对斯大林格勒和高加索形成严重威胁。8月，德军对斯大林格勒发动凶猛的向心突击。

担任斯大林格勒主攻任务的德军第6集团军是希特勒的精锐部队，当时拥有18个师，25万人，740辆坦克以及火炮、迫击炮7500门，并得到第4航空队1200架飞机的支援。以后投入该战役的还有第四坦克集团军和罗马尼亚第三、第四集团军，总兵力达101.1万人。8

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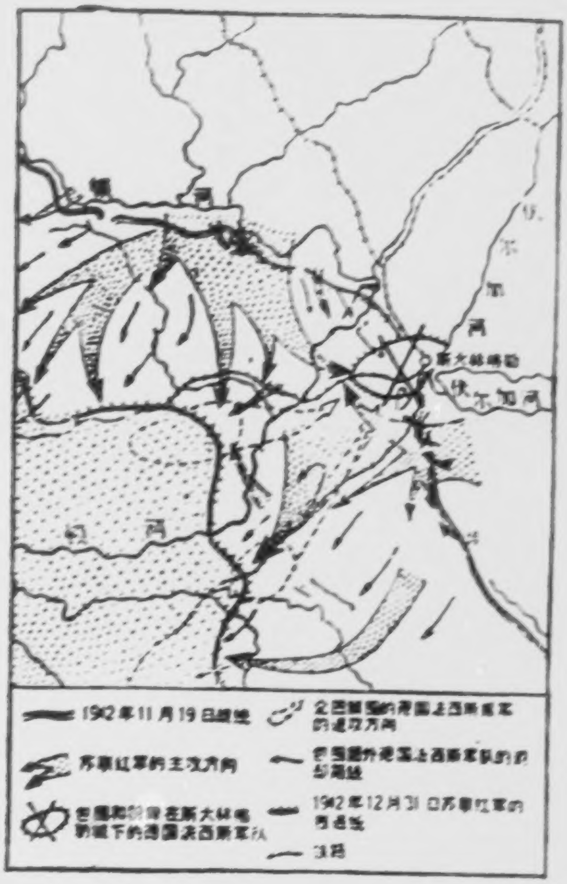
① 原名察里津，现名伏尔加格勒。


顿河
伏尔加河
斯大林格勒
伏尔加河
1942年11月19日战线
苏联红军的主攻方向
包围和歼灭在斯大林格勒城下的德国法西斯军队
企图解围的德国法西斯军队的进攻方向
被围圈外德国法西斯军队的防御阵线
1942年12月31日苏联红军的阵地线
铁路

苏军在斯大林格勒附近包围并歼灭德军图

月23日，德军出动飞机2000多架次对斯大林格勒进行密集的狂轰滥炸。此后一连数日，德军每天出动上千架次的飞机，投下了总共100多万颗炸弹，把斯大林格勒炸成一片废墟。

9月，德军依靠兵力优势，攻入斯大林格勒市区。市内苏联军民与德军展开了激烈的巷战。

每一条街道，每一幢建筑物都成了双方激烈交战、反复争夺的阵地。在这里，飞机、坦克、大炮都无用武之地，双方进行的是面对面的近战和肉搏战，战斗之惨烈，是世界战争史上罕见的。一连几十个日日夜夜，斯大林格勒的保卫者们，在极其艰苦的条件下，以可歌可泣的爱国主义精神和大无畏的英勇气概，浴血奋战，终于守住了这座英雄城市。

与此同时，苏军最高统帅部抓住时机，调集了大量兵力，准备围歼斯大林格

在斯大林格勒战役中，苏军向德军的最后据点发起冲击

勒附近的德军主力。11 月，苏军转入反攻，从两翼合围德军。至 1943 年 2 月初，全歼被围德军，俘虏了德军第六集团军司令鲍罗斯元帅等将官。

1942 年 11 月苏军反攻前，斯大林和朱可夫向斯大林格勒战线南、北两翼调集了 14 个集团军，计 110 多万人、1400 多辆坦克和 1300 多架飞机。发动反攻后，包围了德军第六集团军和第四坦克集群部分兵力，共 33 万人。严冬、饥饿、疾病和苏军的优势兵力把被围德军逼入绝境。鲍罗斯屡次电告希特勒，要求允许他率部投降，“以挽救残部生命”。可是希特勒命令他“不许投降”。1943 年 1 月 31 日，苏军攻进第六集团军司令部所在地的斯大林格勒“万有百货公司”地下室，鲍罗斯一下子瘫倒在行军床上。2 月 2 日，被围的德军全部投降或被歼灭。震撼世界的斯大林格勒战役，在经历了 200 个日日夜夜的大血战之后，以德军的彻底失败而告终。在整个战役中，德军损失了 150 万人、3500 辆坦克、1.2 万门大炮、3000 架飞机。

斯大林格勒战役使战争形势发生了有利于苏联和其他各国反法西斯力量的战略变化。它是苏德战争和世界反法西斯战争的转折点。

阿拉曼战役 阿拉曼位于埃及亚历山大港以西数十公里处。1942 年 10 月—11 月，蒙哥马利率领的英军与隆美尔率领的德、意联军在阿拉曼地区会战。结果，英军大捷。阿拉曼战役是北非战争的转折点。

阿拉曼战役中，在兵力对比上，英军占明显优势。蒙哥马利(B. L. Montgomery，1887－1976)率领的第 8 集团军有 23 万人，约 1100 辆坦克和 1200 架飞机。隆美尔(E. Rommel，1891－1944)的德意“非洲兵团”不到 10 万人，只有 540 辆坦克和 350 架飞机。

1942 年 10 月 23 日深夜，英军上千门大炮齐鸣，打响了阿拉曼战役。接着，英军步兵、工

蒙哥马利

两路向德军防线冲击，但进攻受阻，进展不大。10月底、11月初，英军以4辆坦克换1辆德军坦克的沉重代价，依靠火炮支持和空中掩护，突破了德军防线。德军大量坦克被英国空军击毁，有生力量只剩下1/3。11月4日，隆美尔率军西撤。英军开始追击，一直到1943年2月追至突尼斯边境，但未能全歼隆美尔的"非洲兵团"。阿拉曼战役的结果：英军损失坦克500辆，兵员1.35万人；德军损失坦克350辆，兵员5.5万人。从此德意联军在北非战场丧失了战略主动权。

思考与练习

一、请根据课文内容，将世界反法西斯联盟形成的一系列重要事件找出，并按时间顺序排列：

1941 年 6 月（苏德战争爆发后）　　丘吉尔、罗斯福声明援苏立场

1942 年 1 月　　美、英、苏、中等 26 国签署《联合国家宣言》

二、请将下列战事与其所产生的巨大影响相配伍（请打上记号"✓"）：

A. 中途岛海战　　B. 斯大林格勒战役　　C. 阿拉曼战役

1. 第二次世界大战中北非战争的转折点。　ABC
2. 第二次世界大战中太平洋战争的转折点。　ABC
3. 第二次世界大战中苏德战争及世界反法西斯战争的转折点。　ABC

第六节　世界反法西斯战争的胜利和影响

盟军在北非和意大利的胜利　1942 年 11 月，正当蒙哥马利率英军由东向西追击隆美尔"非洲兵团"的时候，艾森豪威尔率领的美英盟军在西北非登陆，接着，自西向东进击德、意军队。1943 年 3 月，盟军东西夹击被困在突尼斯的德、意军队①。5 月德、意军队投降，北非战争以盟军胜利而告结束。北非成了盟军横渡地中海进攻意大利的跳板。

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① 有"沙漠之狐"之称的隆美尔见大势已去，就把部队丢给部下指挥，自己回到欧洲"养病"去了。

1943年7月，美英盟军在西西里岛登陆。

西西里登陆战由美国将军艾森豪威尔(D. D. Eisenhower，1890—1969)指挥。为了迷惑敌人，掩护登陆，盟军在墨西拿海峡和突尼斯海峡展开舰列，登陆船则伪装成护航运输船。7月9日夜，风势凶猛，海浪汹涌。西西里岛守军防备松懈。盟军舰船经过顽强的隐蔽航行，悄悄驶近西西里岛。10日，盟军顺利登陆。17日，全部占领该岛。

1943年7月，意大利国王命令墨索里尼辞职，由总参谋长巴多格里奥组阁。9月，巴多格里奥政府签署意大利投降的停战协定。10月，对德宣战。法西斯同盟开始瓦解。

库尔斯克会战和1943年的太平洋战场　斯大林格勒战役后，希特勒不甘心失败，妄图反扑，选定库尔斯克地区为进攻目标。苏军根据有关情报，对此作了周密准备。1943年7月，库尔斯克会战打响。

德军进攻库尔斯克的战役，代号叫"堡垒"行动。战役从7月5日凌晨开始，德军分南、北两路向苏军阵线进攻。7月12日，双方约1200辆坦克和自行火炮在各自的空军支援下，激战了一整天。德军损失坦克400多辆，被迫败退，苏军转入反攻。8月23日，会战结束。在50天中，双方先后投入兵力400多万人，近7万门火炮和迫击炮，1.3万辆坦克和自行火炮，1.2万架作战飞机。

库尔斯克会战是第二次世界大战中最大的坦克战，也是苏德战争中规模最大的会战。战役结束后，苏军进入战略进攻。

会战结束后的3个多月里，苏军强渡了第聂伯河，解放了基辅等160多个城市，向西推进了400—450公里。

在太平洋战场上，美军于1943年春开始转入全面进攻。美军采用"跳岛战术"，使日军处于被动地位。到年底，日军在太平洋岛屿争夺战中已完全处于守势。

1943年4月，美军破译了山本五十六将视察驻南太平洋和中国海岸日本舰队的密码电报，从中获悉了山本此行的详细路线和准确时间。4月18日上午9时45分，山本的座机和护航战斗机准时飞抵卡希里湾上空。美国战斗机群腾空而起，截击山本座机。山本座机爆炸起火，机身坠落在荆棘丛中，山本五十六毙命。

1943年11月，由美国将军陈纳德(C. L. Chennault)指挥的中美空军，第一次袭击了台湾新竹的日本空军基地。

开罗宣言和德黑兰会议　1943年11月，美、英、中三国首脑罗斯福、丘吉尔、蒋介石在开罗会晤，通过《开罗宣言》。宣言规定：日本必须无条件投降；日本所侵占的中国领土，包括东北、台湾、澎湖列岛等必须归还中国；战后使朝鲜自由独立。12月1日，《开罗宣言》正式发表。

1943年11月底，斯大林、罗斯福、丘吉尔在伊朗德黑兰开始举行世界反法西斯战

蒋介石、罗斯福、丘吉尔、宋美龄在开罗会议上

斯大林、罗斯福和丘吉尔在德黑兰会议上

争中第一次苏、美、英三国首脑会议。会议经过争论，达成协议，规定：美、英在1944年5月开辟欧洲第二战场；苏联在欧洲战事结束后的半年左右对日宣战；会议还讨论了战后分割德国、划定波兰边界和建立国际组织等问题。12月1日，三国发表了《德黑兰宣言》，表示“无论在战时还是在战后和平时期，都将进行共同协作”。

诺曼底登陆和法国解放　德黑兰会议后，罗斯福和丘吉尔再次在开罗会晤。决定任命艾森豪威尔为实施“霸王”① 战役的盟军总司令，蒙哥马利为地面部队总指挥。

盟军为实施“霸王”战役，作了周密的部署。考虑到空军掩护和后续部队、后勤物资支援的便利，选定离英国较近的法国北部的诺曼底为登陆地点。为了确保在恶劣的气候条件下也能完成登陆任务，英国海军的工程队用钢筋混凝土浇制了许多高达60英尺的箱状空心块，

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① “霸王”战役是美、英军准备在法国登陆、开辟第二战场的作战行动的代号。登陆阶段的代号叫“海王”。

可拼接成防波堤，供登陆船只临时停靠。盟军还故布疑阵，迷惑德军。丘吉尔专门成立了一个“伦敦控制小组”，从事这项工作。他们组织有关人员用各种材料制造假兵营、假坦克、假飞机、假登陆艇、假油船码头等等，布置在多佛尔海峡英国海岸一带，并拍发假情报，故意让德军谍报机构收听，制造盟军将在法国加来登陆的假象。德军果然上当，增派精锐部队驻防加来，而在诺曼底只派驻了1个装甲师。盟军还组织了一个气象专家委员会来根据英吉利海峡的气候选择登陆时间。最佳登陆时间应该有月光可供夜渡和空降，登陆前有日出可供空军看清轰炸目标，登陆时又最好是涨潮时刻。最后盟军司令部确定登陆日期为1944年6月6日，代号“D日”。登陆前，盟军还对德军设在法国西海岸的雷达进行了电子干扰和空袭破坏。

盟军在诺曼底登陆，开辟欧洲第二战场

1944年6月，美英盟军横渡英吉利海峡，在法国北部的诺曼底登陆。整个战役历时40多天。盟军开辟了欧洲第二战场，使德军陷入了苏军和美英盟军的东西夹击之中，加速了德国法西斯的灭亡。

参加诺曼底登陆的美英盟军共280多万人，飞机1.37万多架，舰艇900多艘，其中登陆艇约4000艘。登陆前4个多小时，盟军空降兵空降占领了登陆地域的一些交通要点。6日凌晨1点30分左右，盟军登陆部队从英国海岸出发，约5个小时后，先头部队开始登上诺曼底海滩。德军组织反击，并随后增调援兵，还使用了最新式的小型火箭v—1型飞弹（由于它飞行中发出可怕的声响，所以也被叫做“嗡嗡飞弹”），但为时已晚。

法国败降后，戴高乐领导的“战斗法国”① 和法共等领导的“民族阵线”等组织，在国内外坚持反法西斯的抵抗运动。盟军在法国登陆后，他们与盟军相配合，为解放祖国而战斗。1944年8月，当盟军逼近巴黎的时候，巴黎人民起义，巴黎

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① 1942年7月，“自由法国”改称“战斗法国”。

获得解放。9月，法国全境解放。

1943年，法国国内抵抗组织成立"全国抵抗运动委员会"，并承认戴高乐为领袖。1944年，法国本土游击队和地下军改组成"内地军"，配合盟军打击德国法西斯。8月25日，戴高乐返回巴黎。

除法国地下军以外，许多欧洲国家的人民也奋起反抗，有力地打击了法西斯侵略者。南斯拉夫有以铁托为首的南斯拉夫共产党领导的人民解放军，奋战4年，歼敌45万人。流亡在伦敦的波兰政府领导的国内抵抗力量，于1944年8月1日发动华沙起义，不幸失败。其余如罗马尼亚、保加利亚、捷克斯洛伐克、匈牙利、荷兰、丹麦、卢森堡、挪威等国人民，也都以武装斗争或其他方式打击侵略者。阿尔巴尼亚和希腊两国的共产党领导的武装力量，于1944年底解放了全部国土。

在东欧方面，苏军在1944年中收复了全部失地，并越过国界，进入罗马尼亚、波兰、匈牙利、捷克斯洛伐克、南斯拉夫的国境。在苏联红军连续的沉重打击下，纳粹德国的溃败已指日可待。

1944—1945年8月以前的亚洲战局 在这段时间里，亚洲盟军对日作战有三个战场，一是太平洋，二是缅甸，三是中国。

美军在太平洋继续进行跳岛战。1944年2月，占领马绍尔群岛；6月，占领加罗林群岛和马利亚纳群岛的塞班岛；接着，又攻占关岛。日本被迫以菲律宾、台湾、琉球(冲绳)、日本本土、千岛群岛构成防御线，其中的菲律宾向南突出，遂成为争夺的焦点。同年10月，日本海军在菲律宾海战中受到致命的打击。1945年上半年，美军攻克菲律宾，进而占领硫黄岛和冲绳岛。至此，美军已到达日本本土的门口。

塞班岛之战，日本损失了3艘航空母舰和几百架飞机。战斗结束时，南云忠一和守岛的师团长都自杀。菲律宾海战，日本丧失包括超级战列舰"武藏"号在内的3艘战列舰和4艘航空母舰以及其他军舰50艘左右。日方自称："自明治建军以来精心建设的日本大海军，至此完全支离破碎。"

冲绳之战非常激烈。美军于1945年4月1日开始登陆，战斗到6月22日结束。日本把最后的海军力量投了进去，但是庞然大物的"大和"号在行进中就被炸沉，没有起一点作用。日本的"神风"攻击队尽管撞沉撞伤美军不少舰船，对扭转战局却毫无补益。守岛的牛岛满将军最后切腹自杀。日本输掉了本土外围的最后一个战役。

美军占领硫黄岛后，日本本土完全落入美空军的攻击圈内。美国的B—29空中堡垒的许多次轰炸，使东京等大城市几乎成为废墟。由于中国古建筑家梁思成教授的建议，美机始终没有轰炸日本文化名城京都。

在缅甸战场，中英美三国军队的反攻得到很大胜利。1945年1月，滇缅公路打通。美国援华的军事物资本来依靠空运，至此才能用汽车从印度运到昆明。

日军从 1942 年到 1945 年，在缅甸和我国滇西，前后投入兵力达 30 万人，最后能够回国的不满 12 万人，伤亡之重，十分惊人。日军最盛时，向东侵入云南西部，向西进攻印度东境。早在 1942 年，我国即应英国的要求，派远征军入缅。由于英军配合不力，这支军队一部分西撤印度，一部分退回国内。1944 年反攻时，中国在印度的两个军（新一军和新六军），完全用美械装备；滇西的远征军也有了美械，火炮较多，这些部队得到美国空军支援，在战斗中发挥了很大的作用。

中国战场上，解放区在 1943 年已经有了恢复和发展。这一年，八路军、新四军对敌作战 3 万多次，毙伤日伪军 20 多万人。1944 年更是捷报频传，攻克许多中小城镇，光复大片国土。

1944 年，八路军、新四军和华南抗日纵队作战 2 万多次，毙伤敌伪军 22 万多人，收复国土 8 万平方公里以上。八路军、新四军等正规部队于 1943 年底增加到 65 万人，民兵增至 220 万人，解放区人口达 9200 万人。

但是在正面战场上，1944 年却出现了豫湘桂大溃退的局面。日本因海上交通线难以维持，遂拼凑数十万兵力，打通平汉、粤汉两线，夺取湘桂线，以建立从中国东北到东南亚的交通线①。日军从 4 月间发起河南战役，到 11 月侵占南宁，日方作战目的已经实现。12 月初，日军一部向北窜到贵州独山，重庆为之震动。国民党的腐败无能给国家带来了巨大的损失。

战役分河南、长衡、桂柳三个战役。河南战役中，只有一部分部队在洛阳打得较好，国民党将领蒋鼎文、汤恩伯等望风而逃，平汉铁路南段在 44 天中完全陷落。长衡战役是第二阶段，从 5 月下旬延续到 8 月上旬。衡阳坚守 47 天，是抗战中守得时间最长的城市。日军师团长 1 人受伤，旅团长 1 人阵亡。但是守将方先觉在最后关头放下武器投降。衡阳失守后，国民党军的作战部队残破不堪，抵抗力量更加薄弱。12 月 2 日，日军占领独山，战役结束。

1945 年 4 月，日寇的中国派遣军企图摧毁湘西芷江的空军基地，发动了在中国境内的最后一次攻势。此时，日寇已成强弩之末，结果大败而退。以后，国民党军开始反攻广西，先后收复南宁、柳州、桂林。

在日军铁蹄下的亚洲各国人民，长期以来，都与日本侵略者进行各种方式的斗争。其中，以金日成为首的朝鲜劳动党和以胡志明为首的印度支那共产党领导的抗日游击队，十分活跃。流亡中国境内的韩国临时政府建立了韩国光复军，朝鲜民族革命党领导的朝鲜义勇队，都在中国战场上参加抗战。缅甸、马来亚、菲律宾等国家和地区也都有抗日游击队的活动。

雅尔塔会议和意、德法西斯的溃灭　1945 年 2 月，斯大林、罗斯福、丘吉尔在苏联克里米亚的雅尔塔举行首脑会议。这次会议是在苏军和盟军已进入德国

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① 这条交通线从日本本土经朝鲜入中国。进关后，由北平经上述三条铁路，南下至越南，贯通印度支那半岛，以新加坡（日占时称昭南岛）为南端。

境内，而苏、美、英三国之间的矛盾日益暴露、但仍需要共同对敌的形势下召开的。会议讨论的主要问题是：（1）德国问题。会议决定要彻底打败德国，迫使它无条件投降；战后由苏、美、英、法分区占领德国；惩办战犯，铲除法西斯主义；并初步规定了德国的赔款原则。（2）关于苏联对日作战问题。苏联答应在欧洲战争结束后3个月内对日作战。三国背着中国缔结了雅尔塔秘密协定，规定苏联对日作战的条件是：库页岛和千岛群岛归苏联，维持外蒙古（蒙古人民共和国）现状，大连商港国际化，旅顺军港租给苏联作海军基地，中苏合营中东和南满铁路。（3）联合国问题。决定于1945年4月25日，在美国旧金山召开联合国制宪会议。此外，还讨论了波兰等问题。

雅尔塔会议是战时一次极其重要的会议。它对最后战胜德国法西斯起了积极作用，对战后世界的安排作了规划。但是它的部分协议是大国强权政治和利己交易的表现，损害了他国的主权和利益。

1945年5月8日，德军全权代表凯特尔在德国向反法西斯同盟国无条件投降书上签字

1945年4月，盟军在意大利北部发动全线进攻。28日，墨索里尼被意大利游击队处决①。29日，驻意德军投降，盟军占领了整个意大利。

在德国战场上，1945年3月，盟军渡过莱因河。4月，盟军围歼鲁尔德军，苏军开始了柏林战役。26日，苏军和盟军在易北河会师，随后，苏军攻入柏林市区。

1945年4月16日凌晨5时，在朱可夫指挥下，苏军几千门火炮、迫击炮和“喀秋莎”火箭炮猛轰德军阵地，开始了消灭德国法西斯的最后决战。100多至1000多亿千瓦的强力探

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① 1945年4月25日，墨索里尼乔装逃窜，27日，被意大利游击队截获。

照灯，照亮了战场。800 架轰炸机空袭了德军阵地。坦克和步兵也发起了冲锋。在交战的头一个昼夜里，苏军出动了 6550 架次的轰炸机，发射了 123 万多发炮弹。4 月 17 日，苏军突破德军防线。27 日，苏军攻入柏林市中心。

4 月 30 日，希特勒自杀。同日，苏军把红旗插到了德国国会大厦的屋顶上。5 月 2 日，柏林的德军残部投降。8 日，德国正式签署无条件投降书。欧洲战争以法西斯德国的最终溃灭而告结束。

波茨坦公告和日本投降　1945 年 7－8 月间①，苏、美、英三国首脑斯大林、杜鲁门②、丘吉尔（后来是艾德礼③）在德国波茨坦举行会议，重申雅尔塔会议精神，签订了有关处理德国问题的《波茨坦协定》，并讨论了对日作战问题。7 月 26 日，中、美、英三国发表波茨坦公告，敦促日本无条件投降，重申《开罗宣言》的条件必须实施。

7 月 28 日，日本首相铃木④公然宣称拒绝接受波茨坦公告，日本法西斯还疯狂叫嚣进行“本土决战”。

日本还打算坚守大陆的南京、北平、武汉等地区。《光 2 号作战指导要纲》规定：在上海、太仓、无锡、嘉兴等重要城，利用地形，筑构坚固防御工事，并在南京附近构筑坚固复郭阵地，准备与登陆美军决战。

8 月 6 日，美国在日本广岛投下第一颗原子弹。

美国政府集资 25 亿美元，动用 40 万科技人员和工人，经过 3 年多的研制，造出了 3 颗原子弹。1945 年 7 月 16 日 5 时 30 分，第一颗原子弹在美国新墨西哥一爆炸成功。8 月 6 日，美军 B－29 重型轰炸机携带 1 颗名为“小男孩”的原子弹，于 8 时 15 分从 1 万米高空把它投向广岛。50 秒钟后，“小男孩”在 666 米高空爆炸。顷刻之间，广岛全市淹没在黑色蘑菇状烟云之中。这颗原子弹的爆炸威力为 2 万吨

投掷在日本长崎的原子弹爆炸时的情景

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① 具体时间为 1945 年 7 月 17 日－8 月 2 日。

② 罗斯福于 1945 年 4 月 12 日病逝。杜鲁门（H. S. Truman，1884－1972）由副总统继任总统。

③ 艾德礼（C. R. Attlee，1883－1967），工党领袖，战时为副首相。1945 年 7 月大选，工党获胜，丘吉尔下台，由艾氏继任首相。

④ 1944 年 7 月，东条英机下台。1945 年 4 月，铃木贯太郎出任日本首相。

TNT当量。广岛24.5万人中，死9.2万多人，伤3.7万多人，失踪近1.4万人。市区7.6万多幢建筑物，全毁4.8万幢，半毁2.7万幢。

8月8日，苏联对日宣战。9日，苏军开始进入被日军占领的中国东北。

9日零时，苏军157万多人、5500多辆坦克、3400多架飞机，分兵4路，全线出击在中国东北的日本关东军。

毛泽东在9日向中国人民发出了"对日寇的最后一战"的号召，中国人民向日本侵略者发动了全面大反攻。8月9日，美国又向长崎投了一颗原子弹。14日，日本御前会议决定投降。15日，天皇裕仁以广播"停战诏书"形式，宣布日本投降。1945年9月2日，在停泊于东京湾的美国军舰"密苏里"号上，日本签署了无条件投降书。至此，第二次世界大战以德意日法西斯的彻底失败而告结束。

9月2日上午，在"密苏里"号上，盟军代表、美国太平洋美军总司令麦克阿瑟(Douglas MacArthur，1880—1964)和中国代表徐永昌将军，以及其他对日作战国家的代表，参加了日本签署投降书的仪式。日本外相重光葵和总参谋长梅津美治郎代表日本天皇政府和大本营在投降书上签字。

9月9日，日本在中国战区的投降仪式在南京举行。日本侵华"派遣军"总司令冈村宁次签署投降书，并把投降书呈交给中国政府代表何应钦。在中国境内投降的日军共128万多人。

中国八年抗战终于以全胜结束，甲午战争以来的失地全部收复。这一胜利的取得，有其深刻的历史原因，最根本的原因是中国共产党成为团结全民族抗战的中坚力量，中华民族获得从未有过的民族自卫的力量。中国军队抗击和牵制了日本陆军总兵力的2/3以上，大大地减轻了盟国所受的压力。中国人民在与日本法西斯进行殊死搏斗中，共歼灭日军150多万，约占日军在第二次世界大战中死伤人数的70%，对其彻底覆灭起到了决定性作用。胜利来之不易，中国人民为之付出惨重的代价。世世代代的后人永远不要忘记这一切！

第二次世界大战的结局和影响 第二次世界大战是人类有史以来最大的一次战争。日、德、意法西斯为了夺取世界资源和市场、夺取地区和世界霸权，发动了这场战争。五大洲、四大洋84个国家和地区的17亿人(占当时世界总人口80%左右)卷入了这场战争[1]。

第二次世界大战使国际格局发生了巨大的变化。由于德、意的惨败，英、法的削弱，欧洲列强主宰世界的国际格局已不复存在。美、苏成为两大头等强国和雅

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[1] 参战国中属法西斯轴心国阵营的9个，属反法西斯侵略的国家和地区52个。另外还有21个国家和地区虽未正式宣战，但成为二战战场，在实际上卷入了战争。

尔塔体制的确立，形成了战后两极体制的国际格局。

雅尔塔体制是美、英、苏三大国（主要是美苏两国）在第二次世界大战后期，为了各自的利益，根据各自的实力，在以雅尔塔会议为主的多次会议上，达成有关结束战争、安排战后世界、划分势力范围的一系列协议，从而形成了美苏两分天下、主宰国际事务的体制。

世界反法西斯战争的胜利也使国际政治发生了巨大的变化。法西斯主义遭到了毁灭性的打击；欧亚出现了一系列的人民民主国家，社会主义力量发展壮大；亚非拉民族民主运动空前高涨，帝国主义旧的殖民体系土崩瓦解；而避免新的世界大战，成为战后国际政治的突出主题。

第二次世界大战结束后不久，在德国纽伦堡和日本东京，盟国军事法庭对法西斯战犯进行了审判。德国战犯戈林等被判处绞刑，赫斯等被判处无期徒刑或有期徒刑。日本战犯东条英机、广田弘毅、坂垣征四郎、土肥原贤二、松井石根、武藤章、木村兵太郎被判处绞刑。梅津美治郎等 18 人被分别判处无期徒刑或有期徒刑。

盟国在战后采取的惩办战犯、解除法西斯武装、取缔法西斯组织、清除法西斯分子等非法西斯化运动，给予法西斯主义有力打击。但是惩办战犯并不彻底。许多德国战争头子，或受美国包庇，或潜逃无踪。日本罪大恶极的土肥原贤二，起初竟没有列入甲级战犯之内，经中国力争，方才列入。重光葵、岸信介等虽被判刑，不久即被释放。此外，中国审了 517 名日本战犯，处死刑的 148 名，其中包括对南京大屠杀负有直接责任的谷寿夫。但罪行累累的冈村宁次却被国民党反动派包庇下来，不仅宣判无罪，而且礼为上宾。

第二次世界大战还对科技发展和世界经济产生了深刻的影响。战争末期和战后发生了第三次科技革命，国家垄断资本主义在资本主义世界得到广泛和迅速的发展，生产和资本的国际化程度大大提高，各国经济的相互联系和依赖大大加强。

第三次科技革命最初的原动力，可以说是战时的军事需要。它的三大尖端科学，即电子计算机、原子能和航天技术，便是在第二次世界大战中，从军事科学技术的改进及其应用上起步的。

战争也促使各国政府加强了对经济的控制和干预，在资本主义世界，国家垄断资本主义得到了发展。此外，以跨国公司为主要形式的国际垄断，在战后也发展起来。

第二次世界大战是一部剑与火、血和泪的历史，法西斯暴行令人发指，数以亿计的人们丧失了自己的亲人。

第二次世界大战战火所及之地，到处是弹坑累累，到处是断墙残垣。战争造成的经济损失达 4 万亿美元以上，其中中国的直接经济损失达 1000 多亿美元，间接经济损失约 5000 多亿美元。世界大战中伤亡人数在 9000 万人以上，其中中国军民伤亡人数为 3500 多万人，苏联死亡人数为 2700 万，远比其他国家为多。纳粹德国在所设集中营中关押、虐待和屠杀进步人士、战俘、犹太人，前后杀害了约 700—1100 万人，其中犹太人即达 600 万之众。日本侵华

战俘和抓获的中国劳工，迫使他们在极恶劣的条件下劳动，甚至以活人为研制细菌武器的试验品，尤令人发指。

第二次世界大战过去了，人民没有忘记这场战争。战争教育了人民，历史教育着人民，人民绝不会允许世界大战的历史重演，这也是第二次世界大战产生的一个深远的影响。

思考与练习

一、请根据课文内容，将第二次世界大战后期召开的四次重要国际会议及其所达成的协议的内容，整理出来。

开罗会议（1943 年 11 月）：

德黑兰会议（1943 年 11 月）：

雅尔塔会议（1945 年 2 月）：

波茨坦会议（1945 年 7—8 月）：

二、请简要评论雅尔塔会议所产生的深远影响。

三、在第二次世界大战的东西方两个反法西斯战场上，同盟国各国都作出了自己的贡献，但某些西方学者却贬低中国在东方战场上的作用，过份地夸大西方战场的作用和美国在太平洋上的作用，这是不符合实际情况的。倒是罗斯福私下里的一个评价公正得多，他曾对他的儿子说：“假如没有中国……日本可以马上打下澳洲，打下印度……，一直冲向中东……和德国配合起来，举行一个大规模的夹攻，在近东会师，把俄国完全隔离起来，并吞埃及，切断通过地中海的一切交通线。”罗斯福认为，如果出现这种情况，战胜法西斯就要付出更大的代价。

你同意罗斯福的见解吗？请你根据已有的历史知识，或者再寻找一些有关的材料，进一步说明中国战场的重要地位和作用。

Yamakawa Shuppan Comprehensive World History (B)

高等学校 地理歴史科用
81 山川 世B510
文部省検定済教科書
世界史B

詳説
世界史

江上波夫 山本達郎 林健太郎 成瀬治

山川出版社

ユダヤ人が外国に亡命した❶。1934年ヒンデンブルク大統領（→p.293）が死ぬと，ヒトラーは**総統**（任1934～45）と称して最高主権者の地位についた。一方，ナチスは四カ年計画によって大規模な土木工事や軍需工業をおこして失業者を急速に減らした。

短期間で国内の支配をかためたナチスは，1933年には軍備平等権を主張して国際連盟を脱退し，35年にはヴェルサイユ条約の規定にもとづく住民投票によってザール地方を編入した。同年，義務兵役制の復活と**再軍備を**宣言し，イギリスと海軍協定を結んで，イギリスの35％の海軍力保有を認めさせた。また，35年の仏ソ相互援助条約調印（→p.305）を理由に，翌年ロカルノ条約（→p.290）を破棄して**ラインラント**に兵力を進駐させ，**ヴェルサイユ体制の破壊**を進めた。

日本軍部の台頭と満州事変

日本では1923（大正12）年の関東大震災前後から貿易の不振が続き，27（昭和2）年には金融恐慌がおこって多くの銀行や会社が倒産した。さらに29（昭和4）年の**世界経済恐慌の影響**で経済界はまったく混乱し，労使紛争が多発した。しかし，既成政党はこの事態に十分な対策を講ずることなく政権争いを続けて，国民の信頼を失い，かわって軍部の影響力が強まった❷。

中国東北地方（当時日本では「満州」とよんでいた）では，張学良が国民政府委員となり，日本の勢力拡大を阻止しようとした（→p.299）。日中両国間には紛争が続いたが，1931（昭和6）年9月18日，日本の関東軍は**柳条湖**で鉄道爆破事件をおこし，これを機に東北地方全域に軍を進め，その要地の大半を占領した。これが**満州事変**（1931.9月～32.3月）であり，その後，上海にも日本人保護を理由に軍をおくり，32（昭和7）年上海事変をおこした。

日本の軍事行動は，国際世論から非難され，国際連盟は**リットン調査団**を派遣して調査させることになった。関東軍は1932年3月清朝最後の宣統

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❶ 亡命した人々のなかには，アインシュタイン（→p.353）・トーマス＝マン（1875～1955）のような国際的にも有名な科学者や作家がいた。

❷ 1932（昭和7）年の五・一五事件，36（昭和11）年の二・二六事件などの青年将校のクーデタ行動によって，軍部は政治への介入を強めた。

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4. The Rise of Fascism (from p. 303)

The Rise of the Militarists in Japan and the Manchurian Incident

In Japan, the trade slump continued in the period surrounding the Great Kanto Earthquake of 1923 (Taisho 12), and many banks and corporations went bankrupt in the Financial Panic of 1927 (Showa 2). Then in 1929 (Showa 4) the **effects of the worldwide Great Depression** threw the business world into chaos, and many labor disputes broke out. The existing political parties, however, continued their power struggles with insufficient regard for measures to cope with the situation and lost the people's trust. In their place, the military influence grew.[1]

In China's Northeast (the area Japan referred to as *Manshu* or Manchuria at the time), Zhang Xueliang had become a Nationalist government member and was trying to block Japanese expansion (see p. 299). Disturbances continued between China and Japan. On September 18, 1931 (Showa 6), the Japanese Guandong Army engineered the blowing up of the railway at **Liutiaogou** and used it as a pretext for a military incursion into all of the Northeast, in which it occupied the majority of the strategic areas. That sequence of events was the **Manchurian Incident** (September 1931 to March 1932). Claiming to protect Japanese nationals in Shanghai, the army also sent its troops to Shanghai and caused the Shanghai Incident of 1932 (Showa 7).

World opinion was harshly critical of these Japanese military actions. The League of Nations sent the **Lytton Commission** to investigate. In March 1932, the Guandong Army established the state of **Manchukuo** and installed Puyi, the last Qing emperor of China, as its regent (later emperor), pulling off a fait accompli. The commission did not recognize

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[1] Military interference in government intensified with attempted coups d'état by young officers: the May 15 Incident of 1932 (Showa 7) and the February 26 Incident of 1936 (Showa 11).

▽**満州国の成立**　1932年9月，日満議定書調印式後の記念撮影。前列中央の眼鏡をかけた人が溥儀。後方にいるのは関東軍の首脳部。

▽リットン**調査団**　調査団が，奉天（瀋陽）郊外の柳条湖における鉄道爆破現場を検証しているところ。左から2人目がリットン。

帝溥儀（→p.277）を執政（のち皇帝）にすえて**満州国**を建設し，既成事実をつくった。調査団は日本の行動を自衛権によるものとは認めず，連盟もこれを支持したので，日本は33（昭和8）年3月**国際連盟脱退**を通告した。その後，日本の軍事行動は熱河方面におよび，一時は長城をこえて北京にせまり，華北支配をねらうようになった❶。

抗日民族戦線の成立と日中戦争

国民政府は満州事変に対処しながら，国内では共産党ともたたかっていた。1934年瑞金（→p.299）の共産党軍は国民党軍の圧迫をのがれて，江西省から延安を中心とする奥地の陝西・甘粛省をめざす**長征**（大西遷）（1934～36）を実行した。このなかで共産党内の結束はかたまり，毛沢東の指導力が高まった。35年，国民政府は英・米の援助で**通貨を統一**したが❷，これによって地方に残存する軍閥の力は弱められ，中国国内の実質的統一がうながされた。

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❶　日本は1935（昭和10）年，防共の名目で内モンゴル・華北に進出し，河北省東部に国民政府から分離した冀東防共自治政府（1935～38）を設置した。

❷　それまで中国の通貨は基本的には銀で，紙幣は各銀行が発行していたため流通価値が不安定であった。国民政府は銀を禁止し，4大銀行が発行するボンドに連動した銀行券を法定通貨（法幣）と定めた。

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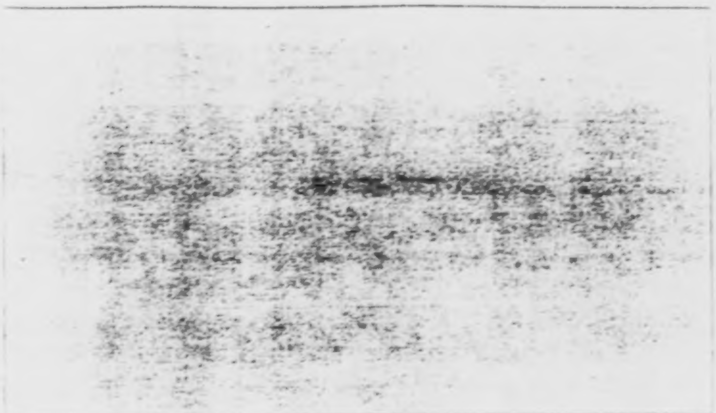
Setting up Manchukuo A commemorative photograph taken after the signing of the Japan-Manchukuo Protocol in September 1932. The man wearing eyeglasses in the center of the first row is Puyi. Behind him are the leaders of the Guandong Army.



The Lytton Commission The commission members are studying the site of the railway explosion at Liutiaogou, outside Mukden (present Shenyang). The second man from the left is Lytton.

Japan's actions as being in self defense, and the League sustained that view. Thus, in March 1933 (Showa 8) Japan gave notice of its **withdrawal from the League of Nations**. Subsequently the Japanese military became active in the Rehe region and even crossed the Great Wall to threaten Beijing temporarily. It also aimed for domination over all of North China.[1]

Formation of the People's United Front Against Japan; Sino-Japanese

The Nationalist government, while coping with the Manchurian Incident, was also carrying out a civil war with the Communists. In 1934, the Chinese Communist forces based in Ruijin, escaping extermination campaigns by the Nationalist forces, made their **Long March** (1934-36) from Jiangxi Province to the interior provinces of Shanxi and Gansu, centering on Yanan. During the Long March, the Communists became more tightly integrated, and Mao Zedong acquired increasing power in its leadership. In 1935, the Nationalist government **unified its currency**[2] with U.S. and British aid. As a result, the warlords still active in the provinces saw their power weaken, and effective unification of China was achieved.

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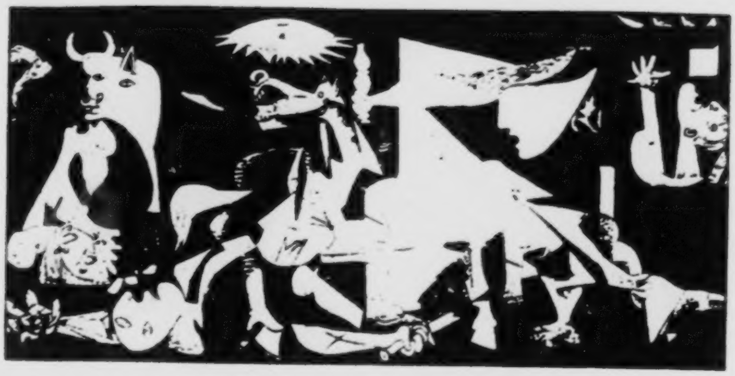
[1] In 1935 (Showa 10), Japan invaded both Inner Mongolia and North China in the name of opposing Communism; it established an Anti-Communist Autonomous Government (1935-38) in eastern Hebei Province.

[2] Until then China had basically used silver as its currency. Since paper money was issued by the various banks, its value as currency was unstable. The Nationalists abolished the use of silver and defined bank notes linked to the pound, issued by four banks, as legal tender.



ゲルニカ　ピカソ作。スペイン内戦の際，ドイツ空軍の爆撃で破壊され，焦土となったスペインの小都市ゲルニカを素材として，戦争への憎しみと怒りをこめてえがいた作品。（マドリード，ソフィア王妃記念美術館蔵）

民間の抗日運動は満州事変をきっかけに，全国的に激しくなった。1935年8月1日，中国共産党は内戦を停止して，抗日のために**民族統一戦線**結成をよびかけた（八・一宣言）。当時，西安にいた張学良はこうした状況に動かされて，共産党軍攻撃作戦を説得にきた蔣介石を幽閉して，逆に抗日・内戦停止を説いた（**西安事件**（1936））。蔣介石はこれをうけいれて釈放され，こののち国共はふたたび接近した。

一方，日本の軍部は，華北への侵攻をねらって1937（昭和12）年7月の**盧溝橋事件**を機に侵略を拡大した。これに対して，中国では9月**第2次国共合作**がなり，日中両国は全面的な交戦状態に入った（**日中戦争**（1937～45））。37年末までに，日本軍は華北の要地や南京を占領したが，とくに南京占領の際には多数の中国人を虐殺して世界の非難をまねいた（南京虐殺事件）。中国側はイギリス・アメリカ・ソ連の援助をうけ，政府を南京から武漢，さらに重慶に移して抗戦を続けた。日本は38（昭和13）年10月に武漢および広州を占領したが，重要都市とそれを結ぶ交通線を確保しただけで，その支配は広い農村地帯にはおよばなかった。日本は40（昭和15）年に**東亜新秩序**建設をかかげて，重慶政府に対抗して，南京に**汪兆銘**（1883～1944）の親日政権をたてたが広い支持をうけられず，戦局の見通しはまったくたたなくなった。

スペイン内戦と枢軸の結成

スペインでは，1931年国民の支持を失った王政が倒れたのち，政局が混乱していた。36年，選挙で**人民戦線派**が勝利し，内閣を組織した。これに対し，旧王党派や地主層などの保守派は**フランコ**（Franco）（1892～1975）を中心に反乱をおこした。イギリス・フランスは不干渉の立場を

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The Manchurian Incident intensified popular anti-Japanese movements throughout the country. On August 1, 1935, the Chinese Communist Party stopped its civil war and called for a **people's united front** against the Japanese (the August 1 Declaration). Zhang Xueliang, then in Xian, was moved by these circumstances to capture Jiang Jieshi , who had come to persuade him to join a punitive expedition against the Communists, and to urge him to end the civil war and fight the Japanese instead (the **Xian Incident**, 1936). Jiang listened, was set free, and then the Communists and Nationalists worked more closely together.

The Japanese military, on its part, used the **Marco Polo Bridge Incident** of July 1937 (Showa 12) to expand its aggression, with the aim of launching an offensive in North China. In response, the Chinese made a **second agreement on concerted action** in September, and the nations of China and Japan were engaged in general war (the **Japan-China War** of 1937–45). By the end of 1937, the Japanese had occupied major strategic areas in North China and Nanjing. In particular, in the occupation of Nanjing they massacred large numbers of Chinese, for which Japan was condemned by world opinion (**Nanjing Massacre**). China, aided by Britain, the United States, and the Soviet Union, moved its capital from Nanjing to Wuhan and then Chongqing and continued to fight. In October 1938 (Showa 13), Japan occupied Wuhan and Guangzhou. It was able to secure only the major cities and the transport links between them, however, and could not extend its control to the broad rural areas. In 1940 (Showa 15), Japan declaring it would construct a **new order in East Asia**, set up a pro-Japanese government under **Wang Zhaoming** (1833–1944) in Nanjing, standing as a counterpoise to the Chongqing government, but it did not receive broad support. The outlook for the war was utterly uncertain.

The Axis Is Forged

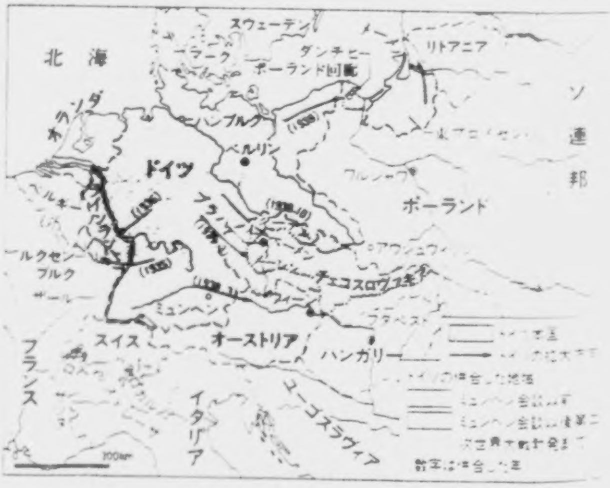
とったが，36年**ベルリン＝ローマ枢軸**を結成したドイツ・イタリアは反乱軍を公然と支援し，ソ連や欧米の社会主義者や知識人らは国際義勇軍を編成して政府軍を助けた❶。このため，内戦は小規模な国際紛争の様相をおびたが，39年マドリードが陥落して，フランコ側の勝利におわった。

人民戦線結成など国際共産主義運動の動きに対抗して，日本・ドイツは1936年防共協定を結んだが，37年にはイタリアも参加して**三国防共協定**が成立した。また，イタリアは37年，日・独の例にならって国際連盟を脱退した。こうして，ウェルサイユ・ワシントン両体制に挑戦する日本・ドイツ・イタリアの全体主義的国家は，日・独・伊枢軸を結成するにいたった。

5　第二次世界大戦

ナチスの侵略と開戦

ヨーロッパでは，1938年3月ドイツが**オーストリアを併合**し，さらに同年9月にはドイツ人が多く居住するチェコスロヴァキアのズデーテン地方の割譲（かつじょう）を要求した。当時のイギリス首相は保守党のネヴィル＝チェンバレン（Neville Chamberlain 1869～1940（任1937～40））であったが，彼はナチスの反ソ的態度に期待してドイツとの対決をさけ，またイギリス連邦の利害も考慮して，その要求をうけいれる**宥和政策**（ゆうわ）をとった。9月末ミュンヘンで英・仏・独・伊の首脳会談がひらかれ，チェコスロヴァキアの代表を参加させないまま，ズデーテン地方のドイツへの割譲を認めた。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イタリア
ユーゴスラヴィア
ミュンヘン会談以前
ミュンヘン会談以後第二次世界大戦勃発まで
数字は併合した年
100km

ナチス＝ドイツの領土拡大

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❶ 国際義勇軍には，アメリカのヘミングウェー（1899～1961），フランスのマルロー（1901～76），また従軍記者となったイギリスのオーウェル（1903～50）らの作家が参加し，それぞれスペイン内戦をえがいた作品を残している。

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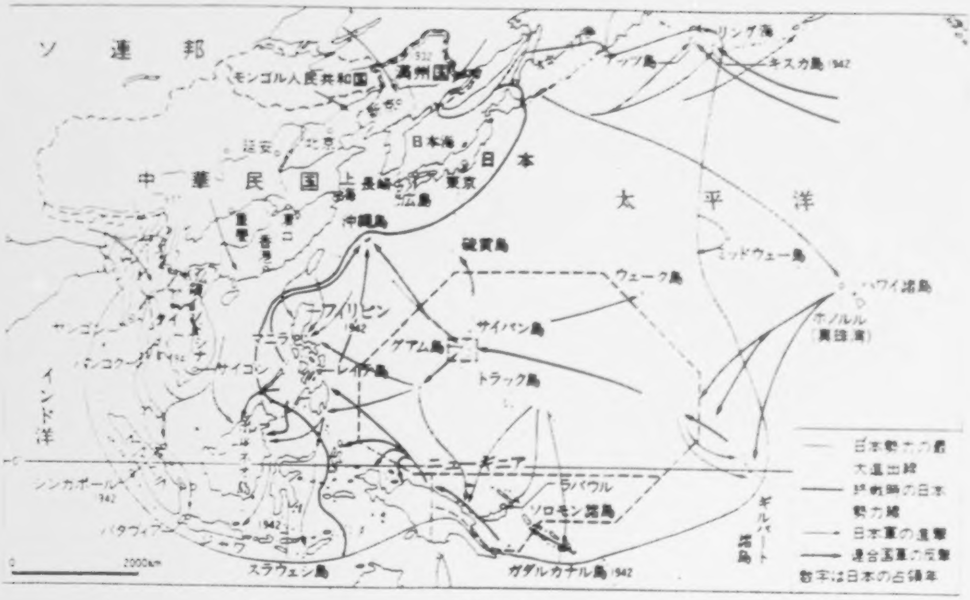
In 1936, Japan and Germany signed an anticomintern pact to resist the international mmunist movement, including the formation of popular fronts. In 1937, Italy joined em in the **Tripartite Anticomintern Pact**. In 1937 Italy also followed the German and anese example in withdrawing from the League of Nations. Thus the totalitarian states Japan, Germany, and Italy, which had challenged the dual Versailles-Washington treaty stem, were forged into the Japanese-German-Italian Axis.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東京
重慶
漢口
香港
沖縄島
硫黄島
太　平　洋
ベーリング海
アッツ島
キスカ島 1942
ミッドウェー島
ウェーク島
ハワイ諸島
ホノルル（真珠湾）
フィリピン 1942
マニラ
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グアム島
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トラック島
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インド洋
シンガポール 1942
バタヴィア
ジャワ
ボルネオ
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スラウェシ島
ニューギニア
ラバウル
ソロモン諸島
ガダルカナル島 1942
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日本勢力の最大進出線
終戦時の日本勢力線
日本軍の進撃
連合国軍の反撃
数字は日本の占領年

太平洋戦争

ドイツは短期決戦に失敗したため，占領地から工業資源や食料をうばい，また数百万人もの外国人を国内の強制労働に連行して，戦争経済をささえた。また，占領地の人々にも人種主義政策を実行し，**ユダヤ人**などをアウシュウィッツをはじめ多くの強制収容所で大量に殺害したので，ドイツ軍に対する武装抵抗運動（パルチザン）が各地で広まった。

太平洋戦争

日中戦争（→p.310）の短期解決の思惑（おもわく）は中華民国の抵抗によってはずれ，日本軍はとくに中国共産党軍（八路軍（はちろぐん））のゲリラ戦に苦しめられた。巨額の軍事費と兵員の必要は，日本の経済を強く圧迫した。この状況を打開するために，日本は南方への進出をくわだて，フランスの敗北に乗じて1940（昭和15）年９月，フランス領インドシナ北部に進駐（しんちゅう）するとともに，三国防共協定を**日独伊三国同盟**へと発展させた。翌41年４月には北方の安全を確保するために**日ソ中立条約**を結び，さらに７月フランス領インドシナ南部にも進駐した。

これに対してアメリカ（America）は日本への石油供給を停止し，イギリス（Britain）・中国（China）・オランダ（Dutch）と提携して，いわゆる「ABCDライン」を形成して対抗した。1941年初めからおこなわれていた日米交渉は，ほとんど進展をみないまま，同

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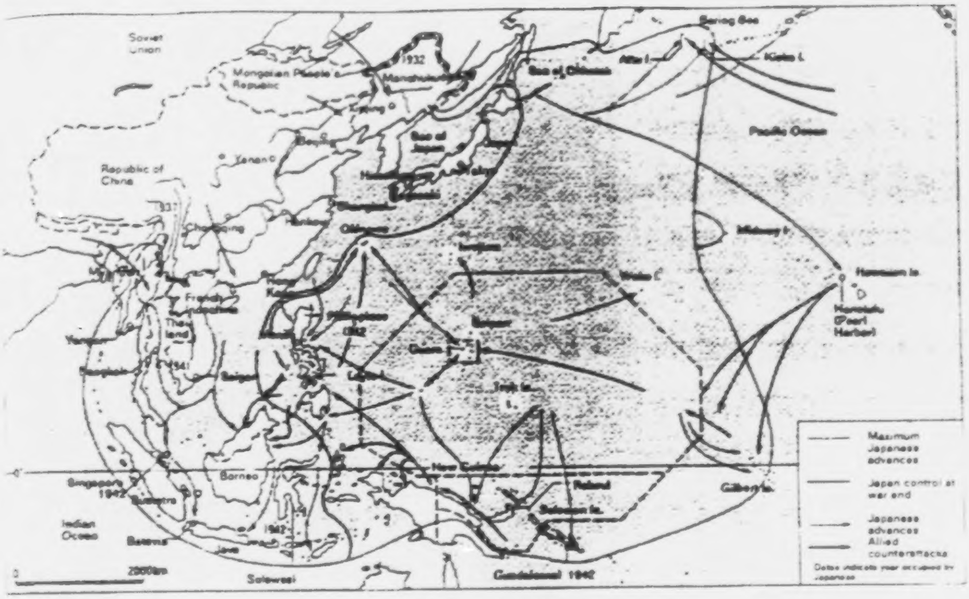
Soviet Union
Mongolian People's Republic
Manchukuo
1932
Bering Sea
Attu I.
Kiska I.
Sea of Okhotsk
Pacific Ocean
Yenan
Republic of China
Sea of Japan
1937
Chungking
Okinawa
Midway I.
Hawaiian Is.
Wake I.
Honolulu (Pearl Harbor)
French Indochina
Thailand
Saigon
Guam
Truk Is.
Borneo
Singapore 1942
Sumatra
Indian Ocean
Batavia
Java
1942
New Guinea
Rabaul
Solomon Is.
Gilbert Is.
Guadalcanal 1942
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Maximum Japanese advances
Japan control at war end
Japanese advances
Allied counterattacks
Dates indicate year occupied by Japanese

The Pacific War

5 World War II (from p. 311)

The Pacific War

Hopes for a swift conclusion to the **Japan-China War** (see p. 310) were dashed by the Republic of China's resistance. The Japanese forces were harassed by the guerrilla tactics of the Chinese Communist army (the Eighth Route Army). The Japanese economy was under strong pressure due to enormous military spending and the numbers of soldiers needed. To resolve the situation, Japan planned an advance to the south; taking advantage of the defeat of France, it advanced into the north of French Indochina in September 1940 (Showa 15). At the same time the Tripartite Anticomintern Pact developed into the **Tripartite Pact** with Germany and Italy. In April the following year, 1941, Japan concluded the **Soviet-Japanese Neutrality Pact** to secure its northern frontier; then in July, Japan advanced into southern French Indochina.

In response, the United States imposed an oil embargo on Japan. The Americans, in cooperation with the British, the Chinese, and the Dutch, formed the so-called ABCD Line against Japan. The negotiations between Japan and the United States that had begun in early 1941 were practically at an impasse. On December 8 of that year, the Japanese military launched a

年12月８日，日本軍はまずハワイの真珠湾に**米海軍を奇襲**して，アメリカ・イギリスに宣戦し，**太平洋戦争**（1941~45）に突入した。

戦争の最初の半年間で，日本は香港・シンガポールを攻略し，ジャワ・スマトラ・フィリピン・ソロモン諸島を占領し，ミャンマーを征服した。日本は「**大東亜共栄圏**」をとなえ，占領下のフィリピン・インドネシア・ミャンマーには親日政権を樹立させた。インドシナ・タイなども日本との協力を声明させられた。日本国内では，開戦後，軍部の権力はさらに強大になり，言論・報道の統制はいっそう厳重になった❶。

占領地では，当初日本軍を欧米諸国の植民地支配からの解放軍としてむかえるところもあった。しかし，日本の軍事占領は資源獲得と治安維持がねらいであり，日本語教育や神社参拝など，現地の歴史や文化を無視した軍政がおこなわれ，またシンガポールやマライ半島，フィリピンなどで，残虐行為や捕虜をふくむ強制労働がおこなわれたため，住民の激しい反感をまねき，日本軍は各地で住民の抵抗運動に直面した❷。

日本は工業基盤が弱体であったうえ，中国との戦争で国力を消耗していたため，1942年６月**ミッドウェーの海戦**に大敗すると，戦局を挽回できなかった。

連合国の勝利

日本の参戦と同時に，ドイツ・イタリアもアメリカとの戦争に入った。1942年後半から連合国❸は総反撃に移り，アメリカ軍は43年日本をガダルカナル島から撤退させて，ソロモン諸島を奪回し，以後太平洋地域の日本軍をつぎつぎと破った。ソ連も**スターリングラード**（現在のヴォルゴグラード）でドイツ軍を撃破してから反撃を続け，北アフリカに上陸した連合軍は，シチリア島を占領してイタリア本土にせ

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❶　日中戦争前後から朝鮮に対する日本の支配はいちだんと強まり，朝鮮名を日本名に改めさせる「創氏改名」などの同化政策が進められた。戦争中の日本の労働力不足をおぎなうため，朝鮮では労働者の強制連行もおこなわれ，戦争末期には徴兵制も適用された。

❷　日本軍が東南アジア植民地から欧米勢力を排除したことは，結果として，旧宗主国の戦後の復帰を困難にし，植民地独立の条件の一つをつくりだした。

❸　第二次世界大戦において，日独伊三国同盟側に加わった国々を枢軸国といい，これに対抗した国々を連合国という。

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surprise attack on the U.S. Navy Base at Pearl Harbor, Hawaii. At the same time, Japan declared war on the United States and Britain and plunged into **the Pacific War** (1941–45).

In the first six months of the war, Japan captured Hong Kong and Singapore, occupied Java, Sumatra, the Philippines, and the Solomon Islands, and conquered Myanmar. Advocating the "**Greater East Asia Coprosperity Sphere**," Japan installed pro-Japanese governments in occupied Philippines, Indonesia, and Myanmar. Japan forced (French) Indochina and Thailand to issue a statement of cooperation. In Japan, the military influence grew even stronger after the start of the war, with increasingly strict controls on speech and the press.[1]

At first the Japanese forces were received as liberators from the colonial rule of the United States and Europe in the occupied territories. The aim of the Japanese occupation, however, was to obtain natural resources and to maintain order and control, and to that end the military government introduced Japanese language education and Shinto worship, among other things, ignoring local history and culture. In Singapore, on the Malay Peninsula, and in the Philippines, atrocities and forced labor involving war prisoners incurred extreme hostility from the local people. The Japanese army was confronted with resistance movements in all territories.[2]

Because of its weak industrial basis and the attrition of the nation's strength in the war with China, Japan was unable to turn back the tide of the war after suffering a crushing defeat at **the Battle of Midway** in June 1942.

The Allied Victory

Germany and Italy entered the war against the United States at the same time as Japan did. In the second half of 1942, the Allied countries[3] launched a comprehensive counterattack: in 1943, U.S. troops forced Japan to withdraw from Guadalcanal Island, recaptured the Solomon Islands, and, thereafter, in rapid succession, crushed the Japanese forces in other Pacific territories. After defeating the German army at **Stalingrad** (now Volgograd), the Soviet Union also launched a counterattack. Having landed in North Africa, the Allied army occupied Sicily and threatened the Italian mainland. As Italy was facing defeat, an anti-Mussolini movement

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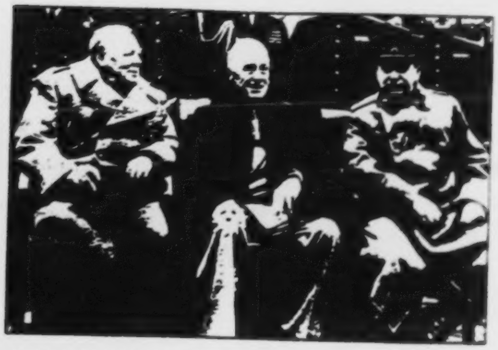
From the Japan-China War on, Japan's rule in Korea grew increasingly harsh, imposing assimilation policies such as the requirement for Koreans to take Japanese names (establishment of family names and Nipponization of Korean names). To supplement the labor shortage in Japan during the war, Japan forcibly recruited Koreans as laborers, and at the end of the war military conscription was imposed.

As a result of the Japanese military's eliminating European and U.S. influences from the colonies in Southeast Asia, it was difficult for the old suzerain states to return after the war; thus the war created one of the conditions leading to these colonies attaining independence.

In World War II, the countries that joined in the Tripartite Pact were called the Axis, while the countries who resisted the Axis were called the Allies.



⇧**ヤルタ会談**　左からチャーチル・ローズヴェルト・スターリン。この会談ではドイツ降伏後３カ月以内のソ連の対日参戦や，南樺太・千島のソ連帰属など多くの秘密協定が結ばれた。

⇦**ベルリンの陥落**　ドイツの国会議事堂に勝利の旗をかかげるソ連軍兵士。

まった。敗北を目前にしたイタリア国内では，軍部やファシスト党内部からもムッソリーニに反対する動きがあらわれ，43年７月ムッソリーニは国王に解任され，ファシスト党は解散した。同年９月，連合軍がイタリア本土に上陸すると，**イタリア新政府**（バドリオ政権）**は無条件降伏**を申しでた。

連合国はすでに1941年８月のローズヴェルト・チャーチル会談で**大西洋憲章**（→p.318）を発表し，共通の戦後構想を示した。その後，43年11月，ローズヴェルト・チャーチル・蒋介石のカイロ会談で対日処理方針を定めた**カイロ宣言**を発表し，これにひきつづいておこなわれたローズヴェルト・チャーチル・スターリンによる**テヘラン会談**では，連合軍の北フランス上陸作戦などが協議された。これにもとづいて，44年６月アイゼンハウアー（Eisenhower 1890～1969）指揮下の連合軍が**ノルマンディーに上陸**し，第二戦線を形成した。連合軍は８月パリに入り，ド＝ゴールはただちに臨時政府を組織した。45年に入ると，連合軍の空襲によって多くの都市や工業施設，交通網が破壊されていたドイツは，東西で総くずれになり，５月２日ベルリンが陥落し，同７日，**ドイツ軍は無条件降伏**した。

これにさきだち，1945年２月，ローズヴェルト・チャーチル・スターリンは，クリミア半島のヤルタで会談し，**ヤルタ協定**を結んでドイツ処理の大綱，秘密条項としてソ連の対日参戦などを決め，戦後の新国際秩序の基

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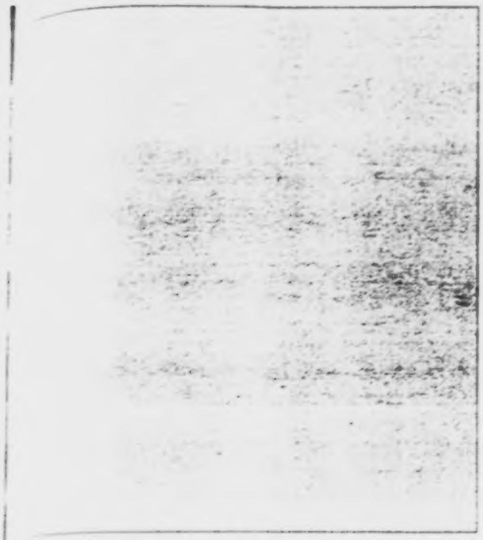

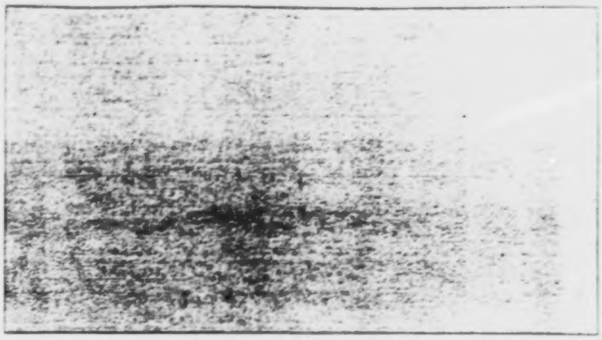

The Yalta Conference From left: Churchill, Roosevelt, and Stalin. The many secret agreements made at this conference included an agreement that the Soviet Union would enter the war against Japan within three months of the German surrender and that Southern Sakhalin and the Kuril Islands would revert to the Soviet Union.

The Fall of Berlin A Soviet soldier is flying the flag of victory from the top of the German parliament building.

merged within the military and the Fascist Party. In July 1943, the king dismissed Mussolini and dissolved the Fascist Party. When the Allied forces landed on the Italian mainland in September of the same year, the **new Italian government** (the Badoglio government) declared its **unconditional surrender**.

The Allies had already, in August 1941, indicated shared postwar plans in the **Atlantic Charter** at a conference between Roosevelt and Churchill. Later, in November 1943, at the Cairo Conference between Roosevelt, Churchill, and Jiang Jieshi, they issued the **Cairo Declaration**, which set policies concerning Japan. At the subsequent **Tehran Conference** between Roosevelt, Churchill, and Stalin, the Allied strategy for landing in northern France, among other things, was discussed. Based on this discussion, the Allied forces under the command of Eisenhower (1890–1969) **landed in Normandy** in June 1944, forming a second front. In August, the Allies entered Paris, where de Gaulle immediately organized a temporary government. By the beginning of 1945, Germany, where many cities, industrial facilities, and roads had been destroyed by the Allies' air raids, was defeated on the east and west. Berlin fell on May 2; on the seventh of that month, **the German military surrendered unconditionally**.

Prior to the surrender, in February 1945, Roosevelt, Churchill, and Stalin held talks at Yalta on the Crimean peninsula, at which they concluded the **Yalta Agreements**, which outlined how to deal with Germany. As a secret condition, it was decided that the Soviet Union was to enter the war against Japan; thus the basic lines of the new postwar world order were laid down.

広島の爆心地付近　原子爆弾による一般市民の大量殺戮は，その後に残った放射能の害毒とともに，戦後，国際的に大きな人道問題となった。写真は広島商工会議所からみた広島県産業奨励館（原爆ドーム）。1945年11月，米軍撮影

本方向を確認した。

　太平洋地域では，アメリカ軍が1944年中にサイパン・レイテ島をとり，45年2月フィリピンを奪回し，4月には**沖縄に上陸**した。同時に日本本土への爆撃を強め，東京をはじめ日本の主要都市の施設や住民に大きな被害をあたえた。4月にローズヴェルトが急死したため，大統領に昇格したトルーマン（Truman 1884～1972 任1945～53）は，7月チャーチル（途中でアトリーとかわった）・スターリンとベルリン郊外のポツダムで会談し，ドイツの管理問題を協議するとともに，日本の降伏を求める**ポツダム宣言**を発表した❶。アメリカは，8月6日広島に，さらに9日には長崎に新兵器の**原子爆弾を投下**して両市を壊滅させ❷，一方，ソ連軍はヤルタ協定にもとづき，日ソ中立条約の規定に反して，8月8日に日本に宣戦，中国東北地方をはじめ，朝鮮・樺太に進撃した❸。日本の降伏直前のアメリカ合衆国・ソ連の軍事行動は，戦後の国際社会で主導権をにぎろうとする意図がこめられていた。こうした情勢のもとで，日本は8月14日ついに**ポツダム宣言受諾**による降伏を決定し，15日国民にあきらかにした。ここに6年にわたる第二次世界大戦はおわった。

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❶　ポツダム宣言は，はじめ米・英・中3国の名で発表され，のちソ連も参加した。宣言は日本軍の無条件降伏の要求や，降伏後の日本の処遇についての基本的方針をあきらかにした。

❷　原子爆弾により，被爆直後から1950年までの5年間に，広島で約20万人以上，長崎で約14万人以上の市民が死亡し，いまなお多くの人が原爆後遺症で苦しめられている。

❸　ソ連は1945年4月，日ソ中立条約の破棄を日本に通告したが，条約には通告後1年間は有効とする規定があった。戦後，ソ連は約60万人の日本人戦争捕虜をシベリアやヨーロッパ＝ロシアなどに長期間抑留し，強制労働に従事させて，多くの死者をだした。

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Near ground zero at Hiroshima The massacre of civilians caused by the atomic bomb and the harmful radioactivity that remained afterwards became a major international humanitarian problem after the war. The photograph shows the Hiroshima Prefecture Industrial Promotion Hall (the Atomic Bomb Dome) seen from the Hiroshima Chamber of Commerce. (November 1945, U.S. military photograph)

In the Pacific theater, the U.S. forces took Saipan and Leyte islands during 1944. In February 1945, they recaptured the Philippines, and in April they **landed on Okinawa**. At the same time, the bombing of mainland Japan intensified: the main cities of Japan, including Tokyo, sustained great damage in terms of property and human lives. Because of Roosevelt's sudden death in April, Truman (1884–1972; in office 1945–53) became president and met with Churchill (replaced by Attlee during the conference) and Stalin at Potsdam in the suburbs of Berlin to discuss the problem of how to control Germany and to issue the **Potsdam Declaration**, which demanded the surrender of Japan.[1] The U.S. **dropped** weapons of a new type, **atomic bombs**, on Hiroshima (August 6) and Nagasaki (August 9), destroying both cities.[2] Based on the Yalta Agreements, the Soviet Union, in violation of the provisions of the Soviet-Japanese Neutrality Pact, declared war on Japan on August 8 and advanced on Korea, Sakhalin, and Northeast China.[3] The military actions of the United States and the Soviet Union just before Japan's surrender were aimed at seizing the leadership in the postwar international community. Faced with this state of affairs, Japan finally decided to accept the **Potsdam Declaration** and surrender on August 14. The decision to surrender was announced to the populace on the fifteenth. Thus ended the six years of World War II.

The Potsdam Declaration was at first issued in the name of the United States, Britain, and China, with the Soviet Union joining later. The Declaration demanded the unconditional surrender of the Japanese forces and clarified the basic policies for dealing with Japan after its surrender.

In the five years between the bombing and 1950, the deaths of over 200,000 people in Hiroshima and over 140,000 in Nagasaki were ascribed to the atomic bomb. Many people are still suffering from the aftereffects of the atomic bomb.

In April, 1945, the Soviet Union notified Japan of the annulment of the Soviet-Japanese Neutrality Pact, but a provision of the pact stipulated that it would be valid for one year after such notification. After the war, the Soviet Union interned approximately 600,000 Japanese prisoners of war in Siberia and European Russia for an extended period and subjected them to forced labor, from which the death toll was high.

Yamakawa Shuppan History of the Contemporary World (A)

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世界史Ａ

柴田三千雄
佐藤次高
近藤和彦
岸本美緒

現代の世界史

山川出版社

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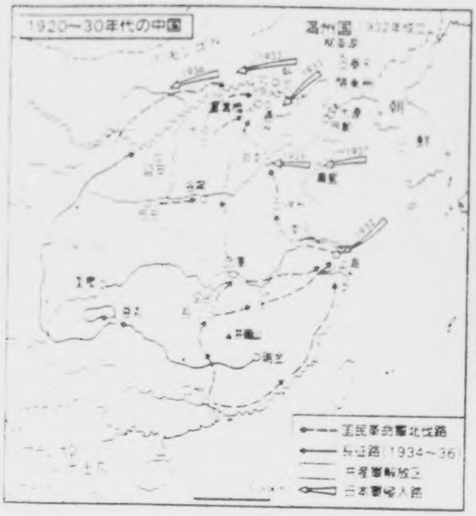

▲**長征をおえた中国共産党軍**　途中でたたかいながら，行程は18の山脈，17の大河をふくむ1万2000キロにおよんだ。主力軍は8万6000人のうち，わずか8000人が延安にたどりついた。

をおそれて不干渉政策をとった。しかし英・仏・米などからはおおくの民間人が義勇兵として政府軍に参加し❶，スペインはファシズム対民主主義の国際的戦場となった。内乱は，反乱軍の兵力の優位と共和派の内紛のため，39年に反乱軍の勝利でおわり，フランコを総統とする一党独裁の体制がうまれた。

スペイン内乱は，ドイツとイタリアの接近を決定的にした（**ベルリン＝ローマ枢軸**という）。また36年にドイツはソ連に対抗するため日本と**防共協定**をむすび，翌年，イタリアもこれに参加して国際連盟から脱退したため，日・独・伊の結束がすすんだ。

日中戦争

世界恐慌は日本経済にも打撃をあたえ，失業は増大し，東北地方など農村は困窮した。政府は，中国権益の保持と拡大をのぞむ軍部をおさえて緊縮財政と協調外交をすすめ，**ロンドン軍縮条約**❷をむすんだが，危機感を深めた陸軍は1931年に**満州事変**❸をひきおこし，32年に国際世論を無視して満州国を樹立した❹。国際連盟が日本の態度を非難したため，33年，日本は**国際連盟を脱退**したが❺，国内では満蒙を日本の生命線だとする軍部の強硬方針を支持する世論がつよまり政党政治家の暗殺事件があいつぎ❻，また民主主義を否定する風潮がしだいに支配的となってきた。

いっぽう中国では満州事変いらい抗日運動がいちだんとつよまったが，国民党と共産党との内戦はつづいており，瑞金の共産党政権は陝西省の延安へ移動して態勢をたてなおした（**長征**，34〜36年）。この長征途上，毛沢東（→p.138）の指導権が確立した共産党は国民党に**抗日統一戦線**

❶　そのなかには作家のオーウェル（英）・ヘミングウェー（米）などもいた

❷　米・英・日の補助艦保有率を10・10・7にさだめたもの

❸　9月18日，日本の関東軍は奉天郊外の鉄道を爆破し，中国軍のしわざとして独断で軍事行動をおこし，東北部占領の既成事実をつくった

❹　国際連盟は満州事変にたいしてリットン調査団をおくったが，その報告書提出の前に関東軍は清朝最後の皇帝溥儀をむかえて満州国を独立させ，日本政府もこれを承認した

❺　日本軍の行動を自衛権によるものとはみとめがたいとするリットン報告書が総会で賛成42，反対1，棄権1で採択された（33年2月）

❻　32年5月，海軍青年士官の一団が犬養首相を射殺した事件が代表的（**五・一五事件**）

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The Japan-China War

The Great Depression dealt a blow to the Japanese economy. Unemployment grew, and farming villages in northern Japan and other areas were poverty stricken. The government restrained the military circles that wanted to maintain and expand Japanese concessions in China. Instead, it recommended a curtailed budget and a foreign policy of international cooperation and signed the **London Naval Limitations Treaty**.[2] The army, feeling a deepening sense of crisis, staged the **Manchurian Incident**[3] in 1931; in 1932 it ignored international opinion to establish a state of Manchukuo.[4] Since the League of Nations criticized Japan's attitude, Japan **withdrew from the League** in 1933.[5] In Japan, public opinion rose in favor of the military's hard-line policy that Manchuria and Mongolia were Japan's life lines. A series of assassination attempts on party politicians occurred;[6] an antidemocratic trend gradually became dominant.

In China, the anti-Japanese movement grew stronger after the Manchurian Incident, but the civil war between the Guomindang (Nationalists) and the Communists continued. The Communist government in Ruijin moved to Yanan (Yenan) in Shanxi Province, where it regrouped (the **Long March**, 1934–36). During the Long March, Mao Zedong (see p. 138) consolidated his leadership, and the Communists called on the Nationalists to form a **people's united anit-Japanese front**.

The treaty fixed auxiliary surface craft ratios for the United States, Great Britain, and Japan at 10:10:7 ratio.

On September 18, Japan's Guandong Army blew up a railway near Liutiaogou on the outskirts of Mukden, blamed the action on the Chinese army, and arbitrarily launched military actions. The result, the occupation of the Northeast of China, was then a *fait accompli*.

In response to the Manchurian Incident, the League of Nations dispatched the Lytton Commission, but before the Commission could submit its findings, the Guandong Army had established the puppet state of Manchukuo with the last emperor of the Qing dynasty, Puyi, as head of state. The Japanese government approved it.

The General Assembly adopted the Lytton Commission's findings, which were that it would be difficult to accept the Japanese army as having acted in self-defense, with 42 members in favor, one opposed, and one abstaining (February 1933).

One such incident occurred in May 1932 when young naval officers shot and killed Prime Minister Inukai (**May 15 Incident**).

▲**ミュンヘン会談の首脳たち**　左よりチェンバレン首相，ダラディエ首相（仏），ヒトラー，ムッソリーニ。英・仏の国民は平和の幻想にとりつかれ，帰国した首相たちを空港で歓呼でむかえた。

►**二・二六事件**　警視庁中庭の反乱部隊の兵士たち。クーデタは失敗し，首謀者は軍法会議にかけられたが，これいらい軍部の政治的発言力がますますつよまった。

よびかけ，36年12月の**西安事件**❶でその気運がうまれた。このころ，日本では36年の**二・二六事件**❷いらいますます軍部が政治を左右しはじめ，37年7月の**盧溝橋事件**を機に中国と戦闘状態にはいり，さらに戦線を拡大して全面戦争へ発展した（**日中戦争**）。日本軍は同年中に華北から上海・南京など主要都市を占領したが❸，9月に**第2次国共合作**を[illegible]させた国民政府は，首都を重慶にうつして抗戦をつづけ，戦争は日本の予想に反して長期化した。この間，国際的に孤立した日本は軍部の主導であたらしい外交の枠組へ移行し，それが**日独伊防共協定**（37年）の枢軸外交だった。こうして日本は英・米との関係を悪化させ，ソ連とも緊張関係を持続する立場を選択した。

5　第二次世界大戦

宥和政策の破綻

ヨーロッパでは，スペイン内乱ののちヒトラーは→p 142積極的な侵略政策に転じ，1938年3月にオーストリアを併合し，ついでチェコスロヴァキアのドイツ人居住地ズデーテン地方の併合を要求した。ヒトラーへの宥和政策❹をすすめる英首相チェンバレン（1869～1940）は，9月末，ムッソリーニの仲介→p 134でミュンヘンで独・伊・仏の首脳と会談し，その要求を全面的に承認した。英・仏政府はこれによりヒトラーの野望を満足させたと楽観した。しかしヒトラーは，39年3月，約束をやぶってチェコスロヴァキア全土を占領し，さらにポーランドにたいして領土と権益を要求した❺。ムッソリ

❶ 抗日統一戦線に同調して共産軍の討伐に不熱心な張学良を説得するため，西安にきた蒋介石が，張に軟禁された事件。蒋はなにも約束せずに釈放された。

❷ 2月26日早朝，陸軍青年将校のひきいる部隊が，首相官邸はじめ重臣私邸などを襲撃し，4日間永田町一帯を占拠した反乱事件。

❸ 南京占領のとき，多数の中国人を虐殺し（南京虐殺事件），世界の世論の非難をうけた。

❹ イギリスは戦争が革命をひきおこした第一次大戦の前例から，戦争をできるだけさけようとし，ヒトラーの野望が周辺やソ連に向けられているかぎり，妥協しようとした。これは，ヒトラーの野望を見あやまっていた。

❺ ダンチヒ（現在のグダニスク）の返還とポーランド回廊を横ぎる交通路の建設を要求した。

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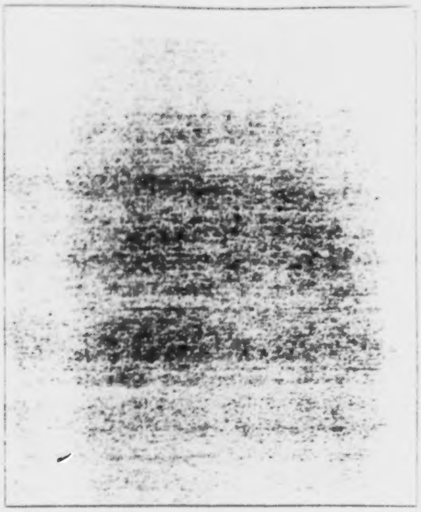

▶ **The February 26 Incident** Rebel unit soldiers in the courtyard of the Metropolitan Police Department. Although the coup d'état failed and the ringleaders were court-martialed, the military's influence on politics grew stronger after this incident.

The **Xian Incident**[1] at the end of 1936 moved the Nationalists towards agreeing. In Japan, the military had begun exercising a growing sway over politics since the **February 26 Incident** of 1936.[2] Their power had reached the point that in July 1937, the military used the **Marco Polo Bridge** (Lugouqiao) **Incident** to enter into a state of war with China. As the front gradually expanded, it developed into full-scale war (**the Japan-China War**). During the same year, the Japanese army occupied North China and major cities such as Shanghai and Nanjing.[3] In September the Nationalist government officially launched the **second agreement on concerted action with the Communist party,** moving its capital to Chongqing and continuing to resist, thus confounding Japanese expectations by prolonging the war. Meanwhile, internationally isolated Japan had, under the leadership of the army, shifted to a new foreign policy framework: the Axis, forged by the **Tripartite Anticomintern Pact** between Japan, Germany, and Italy (1937). Thus, Japan chose to allow relations with Great Britain and the United States to deteriorate and to maintain tense relations with the Soviet Union.

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[1] In this incident, Jiang Jieshi (Chiang Kai-shek) came to Xian to persuade Zhang Xueliang, who, being sympathetic to a common front, was unenthusiastic about subduing the Communist army. Zhang put Jiang under house arrest. Jiang was released without any concessions being made.

[2] In the early morning of February 26, troops led by junior army officers launched a surprise assault on the prime minister's official residence and the private residences of senior statesmen. The rebels occupied the Nagatacho area for four days.

[3] During the occupation of Nanjing the Japanese army massacred a large number of Chinese people (the Nanjing Massacre); that act was widely condemned around the world.

▲**ドイツ軍占領下のパリ**（1942年）ドイツ軍の食糧徴発のため、きく芋とかぶしかない。

▶**議会の焼けあとにたつチャーチル**（左） 40年8月からドイツ空軍の空襲がはじまり、11月までにロンドンをはじめイギリスの諸都市が攻撃をうけた。

英本土上陸を断念させた。そこでヒトラーは、イタリア軍が苦戦しているバルカンの征服にうつって41年春までにこれを制圧し、北アフリカ戦線でも態勢をたてなおした。

ドイツの攻撃がつぎに向けられることを警戒したソ連は、41年4月、**日ソ中立条約**をむすんで背後の安全をかためた。しかし、スターリンの予想よりもはやく、41年6月、ドイツ軍は全方面から突然**ソ連へ侵入**し、たちまちレニングラード・モスクワにせまった。しかしソ連軍もよくたえ、態勢をたてなおし、冬をむかえてドイツ軍の進撃がとまった。これがヨーロッパの戦局の転換期だった。

太平洋戦争

まさにこの時期に、**日米開戦**によってヨーロッパとアジアの戦争がむすびついた。かねて日中戦争の泥沼にはいっていた日本は、ヒトラーの電撃戦の成功をみて、1940年9月、仏領インドシナ北部へ武力進駐し❶、また**日独伊三国同盟**をむすんだ。国内では40年10月、政党が解散して**大政翼賛会**が結成され、ナチスをまねた全体主義体制となった。しかし、ドイツがソ連攻撃を要請したにもかかわらず、**日ソ中立条約**をむすんで独自の対外政策をとり、南進論を優先させていた。

いっぽうアメリカは、フランスの敗北後、**武器貸与法**（41年3月）でイギリスを援助し、ヨーロッパの戦争への介入に一歩ふみだしていたが、日本の南進にたいしては対日経済封鎖で対抗しており、41年春から日米は交渉にはいった。その交渉中、日本はさらに仏領インドシナ南部へも進駐したため、それに対抗してアメリカは対日石油禁輸を

❶ これは、英・米の蒋政権援助ルートの封鎖とオランダ領インドネシアなどの戦略天然資源（石油など）をおさえる南進論の第一歩だった。南進論は英・米の権益と衝突するため政府内の協調外交派は消極的だったが、軍部の強硬態度に屈した。

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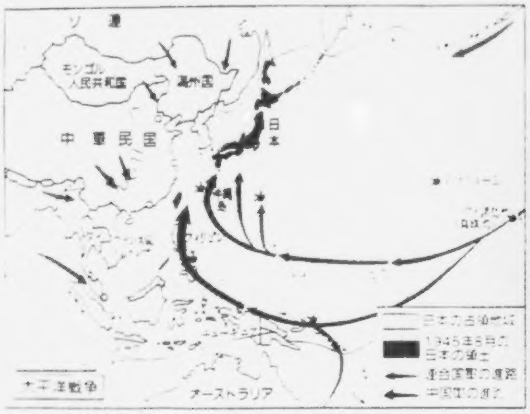
The Pacific War

The **outbreak of war between the United States and Japan** was certainly linked to the wars in Europe and Asia. Caught up in the quagmire of the Japan-China War, Japan, seeing the success of Hitler's blitzkrieg warfare, used military force to advance into northern French Indochina[1] in September 1940. It also concluded the **Tripartite Pact** with Germany and Italy. Domestically, Japan dissolved all political parties in October 1940 and organized the **Imperial Rule Assistance Association**; Japan had become a totalitarian state in imitation of the Nazis. Nonetheless, despite Germany's demand for an offensive against the Soviet Union, Japan adopted an independent foreign policy, entering in the **Soviet-Japanese Neutrality Pact** and giving priority to its doctrine of expanding to the south.

After the defeat of France, the United States extended its support to Great Britain with the **Lend-Lease Act** (March 1941), thus taking a step toward intervention in the war in Europe. The United States, opposing Japan's southern expansion, organized an economic blockade against Japan. In the spring of 1941, Japan and the United States entered negotiations. During the talks, Japan extended its occupation to southern French Indochina. To counter that move, the United States imposed an oil embargo on Japan; relations between the two countries deteriorated decisively. On

[1] This was the first step in the southern expansion doctrine, aimed at blockading the routes by which British and U.S. support reached the Jiang Jieshi (Nationalist) regime in China and seizing strategic natural resources (oil, etc.) in the Dutch East Indies. Since the southern expansion doctrine clashed with English and U.S. interests, the faction in the government that favored a foreign policy of international cooperation held a negative view, but they caved in in the face of the military's intransigent attitude.


ソ連
モンゴル人民共和国
満州国
中華民国
日本
オーストラリア
太平洋戦争
日本の占領地域
1945年8月の日本の領土
連合国軍の進路
中国軍の進路

▲**イギリスで部下にかこまれたド＝ゴール将軍**（1941年）このとき，部下はドイツ収容所からの脱走者しかいなかった。

Soviet Union
People's Republic of Mongolia
China
Thai
French Indochina
Java
The Pacific War

おこない，両国関係は決定的に悪化した。ついに同年12月8日，日本はハワイの**真珠湾**を**奇襲攻撃**して米・英に宣戦し，**太平洋戦争**がはじまった。独・伊もつづいてアメリカに宣戦し，ここに二つの戦争がむすびついた。日本の奇襲攻撃や独・伊の宣戦は，アメリカ政府にとって，国内の孤立主義の世論を戦争体制にむける絶好の材料となった。

日本軍ははじめ作戦が成功し，42年春までにマライ・フィリピン・ジャワ・スマトラ・ビルマ・ソロモン諸島など東南アジアから南西太平洋の広域を占領した。しかし，42年6月のミッドウェー沖海戦の敗北いらい，戦局の流れが逆流しはじめた。

征服と抵抗

すでに日本は中国大陸で，親日政権を樹立して占領地の政治的安定をはかろうとしたが，失敗していた❶。南方の占領地でも，アジア諸民族を欧米人の支配から解放して「**大東亜共栄圏**」を建設することをとなえて，親日政権の樹立につとめ，1943年にはビルマ・フィリピンなどにそれがうまれた。しかし，はじめ解放者として日本軍を歓迎した各地の指導者や民衆は，苛酷な物資調達や武力弾圧のため期待を裏切られ，日本の戦力が低下するにつれて，ヴェトナム・フィリピン・マライなどで**抗日民族運動**がつよまった。これが，戦後のヨーロッパ人にたいする解放運動へとひきつがれていくこととなる。

ヨーロッパでは，フランスの降伏に反対するド＝ゴール（1890～1970）将軍がロンドンに亡命してドイツ軍への抵抗をフランス国民によびかけていたが，ドイツの占領政策がきびしくなり，とくにユダヤ人にたいする迫害が

❶ [illegible] 新国民政府を [illegible] まったく民衆の支持をえられなかった。

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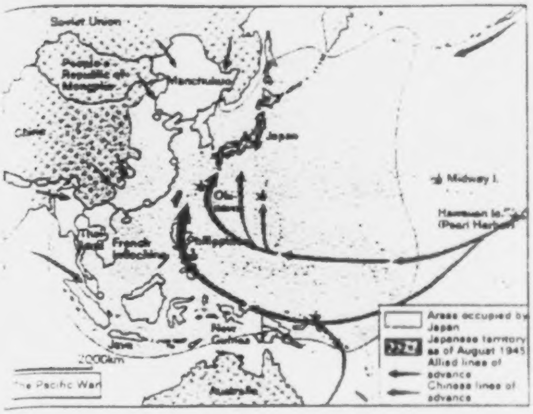
Soviet Union
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Manchukuo
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Hawaiian Is.
(Pearl Harbor)
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Thailand
French Indochina
Philippines
New Guinea
Java
Australia
2000km
The Pacific War
Areas occupied by Japan
Japanese territory as of August 1945
Allied lines of advance
Chinese lines of advance

December 8 of the same year, at last Japan mounted a **surprise attack on Pearl Harbor** in Hawaii and declared war on the United States and Great Britain. The **Pacific War** had begun. Germany and Italy followed suit by declaring war on the United States, thus linking the two wars. From the point of view of the U.S. government, the Japanese surprise attack and the German-Italian declaration of war became the perfect material for converting isolationist public opinion into support for war.

At first the Japanese military campaign was successful. By the spring of 1942, Japan had occupied a broad area from Southeast Asia to the southwest Pacific, including the Malay Peninsula, the Philippines, Java, Sumatra, Burma, and the Solomon Islands. After its defeat in the Battle of Midway, in June 1942, however, the tide of the war began to turn.

Conquest and Resistance

On the Chinese mainland, Japan had already attempted to achieve political stability in its occupied areas by establishing a pro-Japanese government, but the attempt failed.[1] Japan also tried to establish pro-Japanese governments in the occupied territories to the south by advocating a **Greater East Asia Coprosperity Sphere**, which would liberate Asian peoples from the rules of Europe and the United States. In 1943, such governments were established in Burma and the Philippines. The leaders and people of each region at first had welcomed the Japanese army as liberators, but severe demands for their resources and military oppression betrayed their hopes. As Japan's military capacity declined, **anti-Japanese nationalist movements** in Vietnam, the Philippines, and Malaya grew stronger. After the war, those movements were succeeded by liberation movements against the Europeans.

Japan secretly allowed Wang Jingwei, a key figure in the Guomindang (Nationalist) government, to escape from Chongqing to establish a new Guomindang government at Nanjing in 1940, but he had absolutely no support among the Chinese people.

BEST COPY AVAILABLE

▲**ノルマンディー上陸**（44年6月6日） 上陸の日付はひそかに決定された。むかえうつドイツ軍司令官のロンメル元帥はまだ余裕があると判断して休暇をとり，自宅で夫人の誕生日を祝っていた。

▲**ベルリン陥落** 米・英軍が手まどるあいだに，ソ連軍はベルリンにむけ進撃し，45年5月2日，国会議事堂に赤旗をかかげた。

…まると，思想・党派をこえた民衆の抵抗運動（**レジスタンス**）が，フランス・ユーゴスラヴィアをはじめ各地で形成された。この抵抗運動は，ヨーロッパの戦後政治に影響をおよぼすことになる。

連合国の勝利

ヨーロッパの戦線では，1943年はじめ，ソ連軍が**スターリングラード攻防戦**でドイツ軍に大打撃をあたえてから，流れがかわった。米・英軍は北アフリカで独・伊軍を降伏させ，ついでイタリアに上陸し，43年9月，ムッソリーニの失脚後に成立したバドリオ政権は連合国に降伏した。翌44年6月，米・英軍は**ノルマンディーに上陸**して，かねてソ連が要求する第二戦線を形成し，パリを解放した。同じころバルカンもソ連軍が占領した。45年にはいると，ソ連軍と米・英軍は東西からドイツ領内に進撃し，5月2日ソ連軍は**ベルリンを占領**，同月7日にドイツ軍は無条件降伏した❶。

一方，太平洋戦争は42年夏からアメリカ軍が反攻にうつり，45年2月にはフィリピンを奪回して**日本本土の空襲を強化**し，4月には**沖縄本島**に上陸して，これを占領した。すでに3月いらいの無差別爆撃で日本の諸都市はほとんど破壊しつくされており，米・英・中は**ポツダム宣言**を発表して日本の降伏をもとめた。しかし日本政府の回答がないため，戦争終結をいそぐアメリカは❷，広島（8月6日）・長崎（8月9日）に**原子爆弾**を投下した。またソ連は8日日ソ中立条約を無視して日本に宣戦し❸，中国東北地方・南樺太に進攻した❹。ここで日本政府は8月14日❺，ポツダム宣言を受諾して降伏し，第二次世界大戦はおわった。

❶ ヒトラーは，ベルリン占領直前の4月末，自殺した。ムッソリーニは，バドリオ政権の降伏後も北イタリアで戦闘をつづけ，45年4月のヒトラー自殺の2日前，レジスタンス派に逮捕されて銃殺された。

❷ ソ連が参戦して占領地をひろめることをふせごうとした。

❸ まだ原爆を完成させていなかったアメリカは，ヤルタ会談で，日本本土決戦のアメリカ軍の犠牲を少なくするため，千島列島などの獲得を条件にソ連がドイツ降伏後の2，3カ月以内に対日参戦する秘密協定をソ連とむすんでいた。

❹ 中国東北地方の関東軍は壊滅し，開拓団として移住していた日本人のおおくは悲惨な最期をとげ，またおおくの残留孤児をうんだ。

❺ 14日にポツダム宣言の受諾を連合国に通告し，翌15日，ラジオで国民にこれを公表した。

On the other
began its counter
retaken the Phil
mainland. In A
Okinawa. Since
cities in Japan w
Great Britain, an
that Japan surren
United States, ha
Hiroshima (Augu
pact with Japan.
attacking Northe
Japanese govern
dered. The Secon

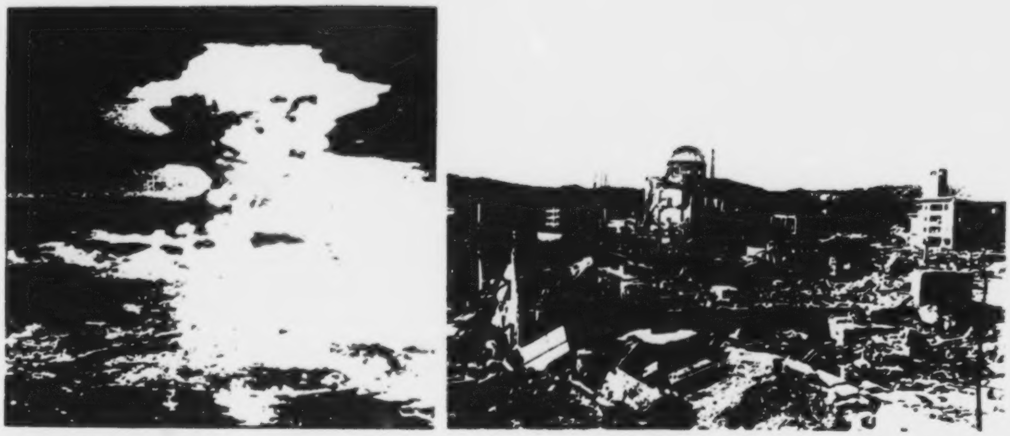
On the other hand, in the summer of 1942, the United States army began its counteroffensive in the Pacific War. By February 1945 they had retaken the Philippines and **intensified air raids on the Japanese mainland**. In April they landed on and occupied **the main island of Okinawa**. Since indiscriminate bombing had begun in March, most cities in Japan were already practically destroyed. The United States, Great Britain, and China issued the **Potsdam Declaration**, demanding that Japan surrender. Since the Japanese government did not reply, the United States, hastening to end the war,[2] dropped **atomic bombs** on Hiroshima (August 6) and Nagasaki (August 9). Ignoring its neutrality pact with Japan, the Soviet Union declared war on Japan on the 8th,[3] attacking Northeast China and south Sakhalin.[4] On August 14,[5] the Japanese government accepted the Potsdam Declaration and surrendered. The Second World War was over.

[2] The United States was trying to prevent the Soviet Union from entering the war and expanding the territory under its control

[3] At the Yalta Conference, the United States, which had not yet completed the atomic bomb, concluded a secret treaty with the Soviet Union, in order to reduce sacrifices on the part of the U. S. forces fighting on the Japanese mainland. It stated that the Soviets would enter the war against Japan within two or three months after the German surrender on condition that they could seize the Kuril Islands

[4] The Guandong Army in Northeast China was destroyed. Many Japanese who had emigrated there in colonization groups died tragic deaths, and many Japanese children were left behind in China

[5] On August 14 Japan notified the Allies of its acceptance of the Potsdam Declaration. The next day, the 15th, the announcement was made to the Japanese people by radio



▲広島に投下された原爆と爆心地　原爆による死者は広島で20万人以上，長崎で7万人以上と推定され，いまなお多くの人が後遺症で苦しんでいる。ポツダム会談の初日，チャーチルはアメリカ側から原爆実験の成功をしらせる「赤んぼたちは満足にうまれた」という暗号メモの紙片をうけとった。

▲ The atomic bo
Hiroshima and over
the aftereffects. On
"Babies satisfactor
bomb

大戦の結果

第二次大戦は第一次大戦をうわまわる規模と期間をもち，より大きな異質の結果をのこした。第1に，大戦前夜には，世界の大国は日・独・伊の全体主義国，英・米・仏の自由主義国，ソ連の共産主義国の3勢力にわかれていたが，敗戦国はもちろん戦勝国の西欧諸国も国力がおとろえ，最終的な勝利に貢献した米・ソの政治的・軍事的発言力が戦後に増大した。太平洋戦争開始直前の1941年8月，ローズヴェルトとチャーチルは大西洋憲章を発表し，全体主義にたいする民主主義のたたかいという戦争の性格を強調していた。しかし，政治・社会体制を異にし戦前より不信をいだいていた英・米とソ連は，共同防衛のため結束したとはいえ，戦争遂行方針や戦後の国際秩序について戦時中に首脳会談❶をかさねるなかで，とくに連合軍の勝利が確実となるにつれて利害の対立が表面化してきた。こうして世界史の重心はヨーロッパの外へうつりはじめた。

第2に，アジア・アフリカの人びとは第一次大戦以上に戦争にまきこまれた。このため民族主義運動が大きく前進した。また第3に，科学技術の発達のため兵器の殺傷・破壊力が飛躍的にたかまり，戦場での死者のほか空襲・虐殺などによる民間人の犠牲も膨大な数にのぼった。このため戦後に国際的な平和運動がたかまった。

この民族解放運動と平和運動は戦後の国際政治のありかたを変えた。というのは，戦争が民主主義の勝利としておわったため，大国が国際政治のなかで道義的威信をもつためには，この運動の原理を公然とふみにじることがむつかしくなったからである。

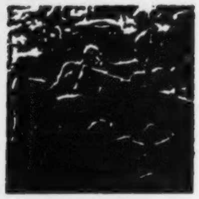
❶ [illegible] をおこなった。

▲ **The atomic bomb dropped on Hiroshima and ground zero** It is estimated that over 200,000 people died in Hiroshima and over 70,000 in Nagasaki as a result of the atomic bombings. Even today, many people are still suffering from the aftereffects. On the first day of the Potsdam Conference, Churchill received a sheet of paper carrying the coded message "Babies satisfactorily born" from the Americans, informing him of the success of the experimental detonation of an atomic bomb.

PRENTICE HALL

WORLD HISTORY

CONNECTIONS TO TODAY



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by Elisabeth Gaynor Ellis and Anthony Esler
with Senior Consultant Burton Beers

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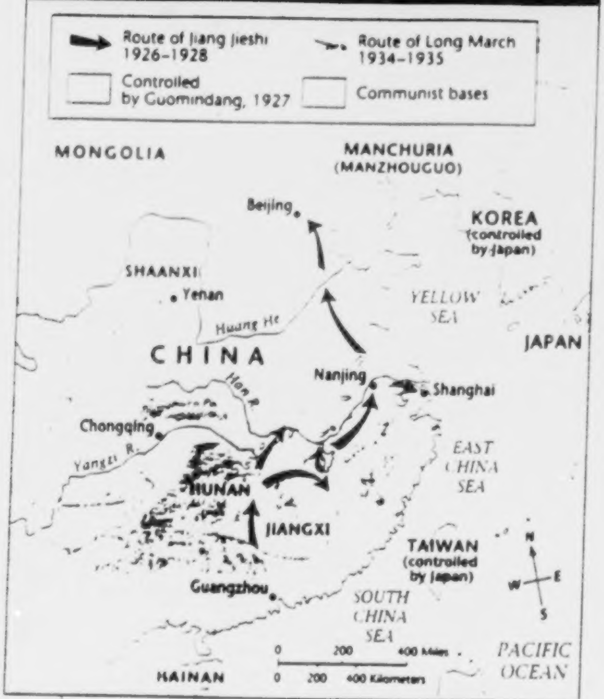
ISBN 0-13-803271-8

U.S., China / Japan 1931–1945

China, 1925–1935


Route of Jiang Jieshi 1926–1928
Route of Long March 1934–1935
Controlled by Guomindang, 1927
Communist bases
MONGOLIA
MANCHURIA (MANZHOUGUO)
Beijing
KOREA (controlled by Japan)
SHAANXI
Yenan
YELLOW SEA
Huang He
CHINA
JAPAN
Nanjing
Shanghai
Han R.
Chongqing
Yangzi R.
HUNAN
EAST CHINA SEA
JIANGXI
TAIWAN (controlled by Japan)
Guangzhou
SOUTH CHINA SEA
PACIFIC OCEAN
HAINAN
N
W
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S
0 200 400 Miles
0 200 400 Kilometers

GEOGRAPHY AND HISTORY

Beginning in 1925, the Guomindang and the Communists waged a long and bitter battle for control of China.

1. ***Location*** *On the map, locate (a) Beijing, (b) Nanjing, (c) Jiangxi.*
2. ***Movement*** *Describe the route of the Long March.*
3. ***Critical Thinking*** ***Synthesizing Information*** *What natural features made the Long March difficult?*

Japanese Invasion

While Jiang was pursuing the Communists across China, the country faced another danger. In 1931, Japan invaded Manchuria in northeastern China, adding it to the growing Japanese empire. (See the map on page 756.) As Japanese aggression increased, some of Jiang's own generals began to doubt him. Why, they demanded, did he waste valuable resources fighting other Chinese instead of mobilizing against the foreign invaders? In the end, Jiang was forced to form a united front with the Communists against Japan.

In 1937, the Japanese struck again. This time, they attacked China proper. As airplanes bombed Chinese cities, highly disciplined and well-equipped Japanese troops overran eastern China, including Beijing and Guangzhou. Jiang Jieshi retreated to the interior and set up his capital at Chongqing (chawng CHIHNG). The Japanese set up their puppet government in Nanjing, the former Nationalist capital. The killing and brutality that accompanied their entry into the city became known as the "rape of Nanjing."

Looking ahead. From 1937 to 1945, the Guomindang, the Communists, and the Japanese were locked in a three-sided struggle. The bombing of Pearl Harbor in 1941 brought the United States not only into the war against Japan but into an alliance with the Chinese, as well. After Japan's defeat, the United States tried to prevent renewed civil war in China, but with no success. Within a few years, the Communists would triumph, and Mao would move to impose revolutionary change on China.

SECTION 4 REVIEW

1. **Identify** (a) Yuan Shikai, (b) Twenty-one Demands, (c) May Fourth Movement, (d) Guomindang, (e) Jiang Jieshi, (f) Mao Zedong, (g) Long March, (h) rape of Nanjing.
2. Why did the new republic of China fall into chaos after 1912?
3. (a) What western ideas appealed to Chinese reformers? (b) How did these reformers plan to end the growth of foreign influence in China?
4. Describe the goals of each of the following: (a) Sun Yixian, (b) Jiang Jieshi, (c) Mao Zedong.
5. ***Critical Thinking*** **Recognizing Causes and Effects** How did the actions of foreign imperialist powers help to strengthen nationalism in China?
6. ACTIVITY Review Mao's statement about the Long March as a "seeding-machine." Draw a cartoon illustrating this statement.

5 Empire of the Rising Sun

Guide for Reading

- How did Japanese democracy grow during the 1920s?
- Why did the Great Depression undermine Japanese democracy?
- What policies did Japanese militarists pursue?

Solemn ceremonies marked the start of Emperor Hirohito's reign. A few honored participants gathered in the Secret Purple Hall. Other high-ranking guests sat in an outer chamber, able to hear but not to see the emperor.

In the hall, the new emperor sat stiffly on the ancient throne of Japan. Beside him sat his wife, the empress Nagako. With great care, he performed sacred purification rituals going back thousands of years. Calling on the spirits of his ancestors, he pledged "to preserve world peace and benefit the welfare of the human race."

The prime minister then made his own brief speech, ending with a ringing cry: "May the Lord Emperor live 10,000 years!" Instantly, the words echoed across Japan. "May the Lord Emperor live 10,000 years!" shouted millions of voices, invoking the traditional wish for a long and successful reign.

In fact, Hirohito reigned from 1926 to 1989—an astonishing 63 years. During those decades, Japan experienced remarkable successes and appalling tragedies. In this section, we will focus on the 1920s and 1930s, when the pressures of extreme nationalism and economic upheaval set Japan on a militaristic and expansionist path that would eventually engulf all of As

Liberal Changes of the 1920s

In the 1920s, Japan moved toward greater democracy. Political parties grew stronger, and elected members of the Diet—the Japanese parliament—exerted their power. By 1925, all adult men had won the right to vote. Western ideas about women's rights had brought a few changes. Overall, however, Japanese women remained subordinate to men, and they would not win suffrage until 1947.

Economic growth. During World War I, the Japanese economy enjoyed phenomenal growth. Its exports to the Allies soared. Also, while western powers battled in Europe, Japan expanded its influence in East Asia. As you have seen, it sought additional rights in China with the Twenty-one Demands.

By the 1920s, the powerful business leaders known as the zaibatsu strongly influenced politics through donations to political parties. They pushed for policies to favor international trade and their own interests. At the same time, in the spirit of world peace, Japan signed an agreement with the United States and Britain to limit the size of its navy. The government reduced military spending, signaling support for commercial over military expansion.

Serious problems. Behind this seeming well-being, Japan faced some grave problems. The economy grew more slowly in the 1920s than at any time since Japan had modernized. Rural peasants enjoyed none of the prosperity of city-dwellers. In the cities, factory workers earning low wages were attracted to the socialist ideas of Marx and Lenin. As they won the right to vote, socialists were elected to the Diet.

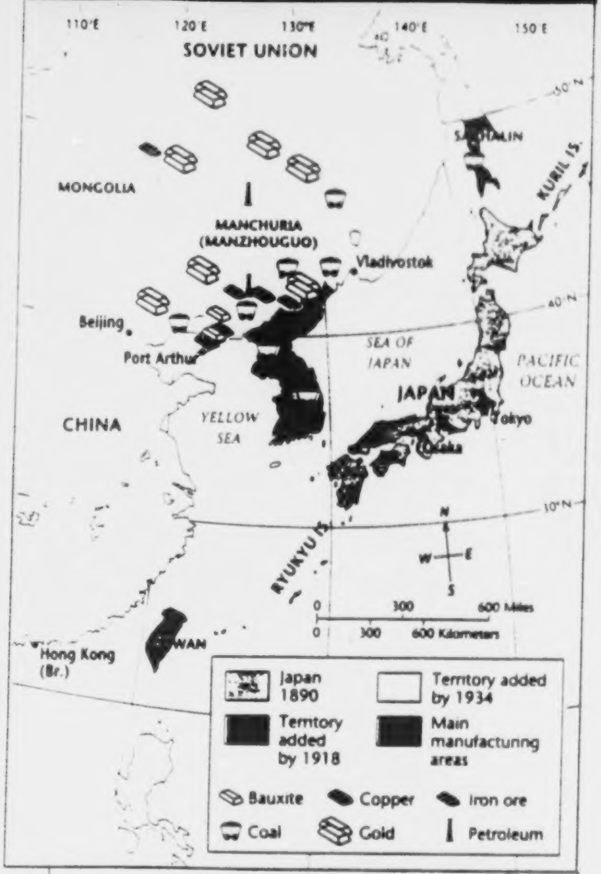
In the cities, too, the younger generation was in revolt against tradition. They adopted western fads and fashions and rejected family authority for the western notion of individual freedom.

During the 1920s, tensions between the government and the military simmered not far below the surface. Conservatives, especially military officers, blasted government corruption, including payoffs by powerful zaibatsu. They also condemned western influences for undermining basic Japanese values of obedience and respect for authority.

The Nationalist Reaction

In 1929, the Great Depression rippled across the Pacific, striking Japan with devastating force. Trade, Japan's economic lifeline, suffered as foreign buyers could no longer afford Japanese silks and other exports. Prices for all exports plummeted. Unemployment in the

Japan's Expanding Empire to 1934


110°E
120°E
130°E
140°E
150°E
SOVIET UNION
50°N
SAKHALIN
KURIL IS.
MONGOLIA
MANCHURIA
(MANZHOUGUO)
Vladivostok
Beijing
Port Arthur
40°N
SEA OF JAPAN
PACIFIC OCEAN
JAPAN
Tokyo
Osaka
CHINA
YELLOW SEA
30°N
RYUKYU IS.
N
W
E
S
0
300
600 Miles
0
300
600 Kilometers
TAIWAN
Hong Kong (Br.)
Japan 1890
Territory added by 1934
Territory added by 1918
Main manufacturing areas
Bauxite
Copper
Iron ore
Coal
Gold
Petroleum

GEOGRAPHY AND HISTORY

Between 1918 and 1934, Japan expanded its territory in Asia. From their conquered lands, the Japanese acquired a variety of natural resources to fuel their rapidly growing industries.

1. ***Location*** *On the map, locate (a) Japan, (b) Korea, (c) Sakhalin, (d) Manchuria.*
2. ***Region*** *In what regions were Japan's main manufacturing areas located?*
3. ***Critical Thinking*** ***Identifying Main Ideas*** *(a) What resources did Japan acquire in Manchuria? (b) From where did Japan acquire petroleum? (c) How could Japan use that resource to help its economy?*

cities soared, while in the countryside peasants were only a mouthful from starvation.

A worsening crisis. Economic disaster fed the discontent of the military and extreme nationalists, or ultranationalists. They condemned politicians for agreeing to western demands to stop overseas expansion. Western industrial powers, they pointed out, had long ago grabbed huge empires. By comparison, Japan's empire was tiny.

Japanese nationalists were further outraged by racial policies in the United States, Canada, and Australia that shut out Japanese immigrants. The Japanese took great pride in their achievements as a modern industrial power and bitterly resented being treated as second-class citizens of the world.

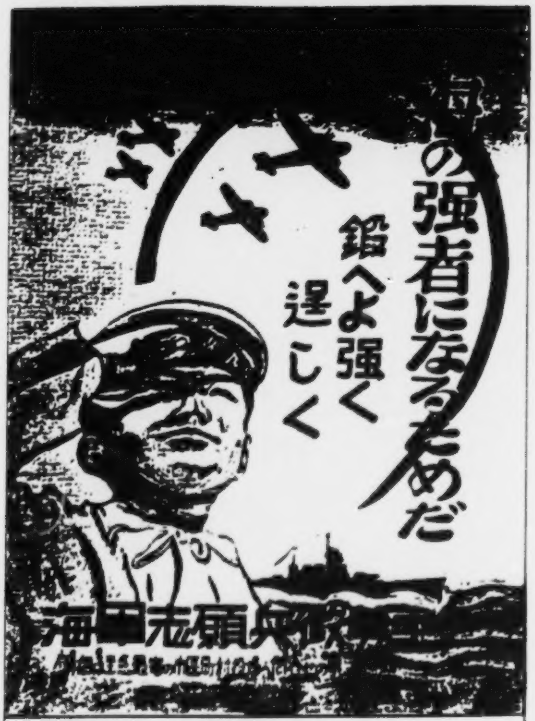
As the crisis worsened, nationalists demanded renewed expansion. An empire in Asia, they argued, would provide much-needed raw materials and an outlet for Japan's rapidly growing population. They set their sights on the Chinese province of Manchuria. (See the map at left.) It was rich in natural resources, and Japanese businesses had already invested heavily there.

The Manchurian incident. In 1931, a group of Japanese army officers provoked an incident that would provide an excuse to seize Manchuria. They blew up tracks on a Japanese-owned railroad line and claimed the Chinese had done it. In "self-defense," they then attacked Chinese forces. Without consulting their own government, the Japanese army conquered all of Manchuria and set up a puppet state there that they called Manzhouguo (mahn joh GWOH).

When the League of Nations condemned Japanese aggression, Japan simply withdrew from the league. When politicians in Tokyo objected to the army's high-handed actions, public opinion sided with the military. In the years ahead, the military would increase its power at home and expand Japan's empire abroad.

Militarists in Power

By the early 1930s, ultranationalists were winning popular support for foreign conquests and a tough stand against the western powers. Members of "patriotic" societies assassinated a number of politicians and business leaders who opposed military expansion. Military lead-


の強者になるためだ
鍛へよ強く
逞しく
海軍志願兵

Militarists Rule Japan *Japan's military steadily increased their power over the government during the 1930s. The army used propaganda, like this poster, to win public support.* ***Art and Literature*** *How did this poster appeal to Japanese patriotism?*

plotted to overthrow the government and, in 1936, briefly occupied the center of Tokyo.

Traditional values revived. Civilian government survived, but by 1937 it had been forced to accept military domination. To please the ultranationalists, it cracked down on socialists and ended most democratic freedoms. It revived ancient warrior values and built a cult around the emperor, who was believed to be descended from the sun goddess.

To spread its nationalistic message, the government focused on the schools. Students had to study *The Way of the Emperor's Subjects.* This government pamphlet deplored the Japanese adoption of western ideas:

> ❝With the influx of European and American culture into this country, . . . individualism, liberalism, utilitarianism, and materialism began to assert themselves, with the result that the traditional character of the country was much impaired and the virtuous habits and customs bequeathed by our ancestors were affected unfavorably.❞

To practice "the way of the emperor's subjects," students were taught absolute obedience to the emperor and service to the state.

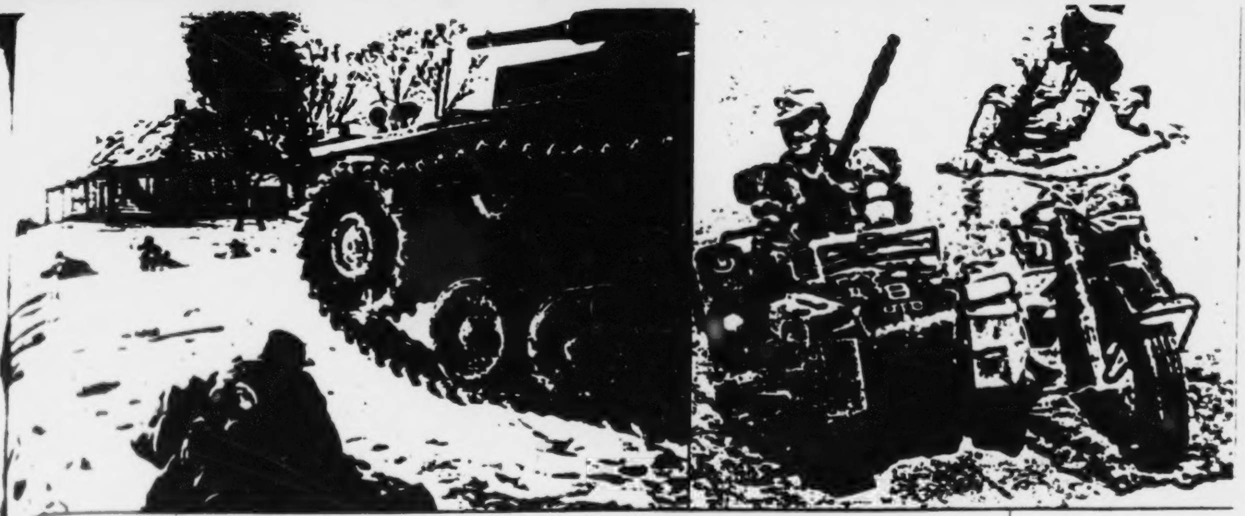
Renewed expansion. During the 1930s, Japan took advantage of China's civil war to increase its influence there. In 1937, as you have read, its armies invaded the Chinese mainland. They committed terrible atrocities as they overran eastern China.

Japan expected to complete its conquest of China within a few years. But in 1939, while the two nations were locked in deadly combat, World War II broke out in Europe. That conflict swiftly spread to Asia, where France and Britain had large empires.

By 1939, Japan had joined with two aggressive European powers, Germany and Italy. That alliance, combined with renewed Japanese conquests, would turn World War II into a brutal, wide-ranging conflict waged not only across the continent of Europe but across Asia and the Pacific, as well.

SECTION 5 REVIEW

1. **Identify** (a) Hirohito, (b) Manzhouguo.
2. How did Japan become more democratic in the 1920s?
3. (a) How did the Great Depression affect Japan's economy? (b) What political effects did it have on Japan?
4. (a) What goals did Japanese militarists pursue at home? (b) What goals did they pursue overseas?
5. *Critical Thinking* **Recognizing Causes and Effects** Why do you think a nation might turn to military leaders and extreme nationalists during a time of crisis?
6. *ACTIVITY* Review the discussion of the Manchurian incident on page 756. Then, write two telegrams reporting the incident, one by a Japanese soldier and the other by a Chinese soldier.



War on Many Fronts In sharply contrasting conditions, the German army made rapid advances during the early years of the war. At left, a tank division advances through the Russian snow during Operation Barbarossa. At right, German troops ride over the desert sands of North Africa. ***Geography and History*** *What problems would an army face trying to maneuver in the desert? How did Russia's geography make it difficult to conquer?*

to contain potato flour. Owners of leather briefcases boiled and ate them—"jellied meat," they called it.

More than a million Leningraders died during the German siege. The survivors, meanwhile, struggled to defend their city. Hoping to gain some relief for the exhausted Russians, Stalin urged Britain to open a second front in Western Europe. Although Churchill could not offer much real help, the two powers did agree to work together.

Growing American Involvement

When the war began in 1939, the United States declared its neutrality. Although isolationist feeling remained strong, many Americans sympathized with the Poles, French, British, and others who battled the Axis powers. Later, President Roosevelt found ways around the Neutrality Acts to provide aid, including warships, to Britain as it stood alone against Hitler.

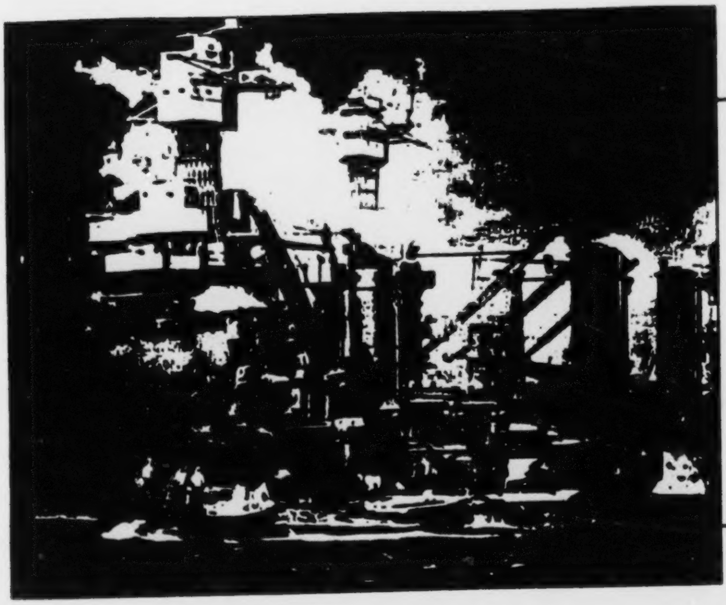
The arsenal of democracy. In early 1941, FDR convinced Congress to pass the Lend-Lease Act. It allowed him to sell or lend war materials to "any country whose defense the President deems vital to the defense of the United States." The United States, said Roosevelt, would not be drawn into the war, but it would become "the arsenal of democracy," supplying arms to those who were fighting for freedom.

Atlantic Charter. In August 1941, Roosevelt and Churchill met secretly on a warship in the Atlantic. The two leaders issued the Atlantic Charter, which set goals for the war—"the final destruction of the Nazi tyranny"—and for the postwar world. They pledged to support "the right of all peoples to choose the form of government under which they will live" and called for a "permanent system of general security."

Japan Attacks

In December 1941, the Allies gained a vital boost when a surprise action by Japan suddenly pitched the United States into the war. From the late 1930s, Japan had been trying to conquer China. (See pages 756 and 757.) Although Japan occupied much of eastern China, the Chinese would not surrender. When war broke out in Europe in 1939, the Japanese saw a chance to grab European possessions in Southeast Asia. The rich resources of the region, including oil, rubber, and tin, would be of immense value in fighting the Chinese war.

Growing tensions. In 1940, Japan advanced into French Indochina and the Dutch East Indies (present-day Indonesia). To stop Japanese aggression, the United States banned



Pearl Harbor *By November 1941 American officials knew that Japan was planning an attack somewhere in the Pacific. Still, they were stunned by the bombing of the naval base at Pearl Harbor. Said one navy commander, "I didn't believe it when I saw the planes, and I didn't believe it when I saw the bombs fall." Here, an American battleship burns in Pearl Harbor.*
Political and Social Systems
Why was the bombing of Pearl Harbor a turning point in World War II?

the sale to Japan of war materials, such as iron, steel, and oil for airplanes. This move angered the Japanese.

Japan and the United States held talks to ease the growing tension. But extreme militarists such as General Tojo Hideki were gaining power in Japan. They did not want peace. Instead, they hoped to seize lands in Asia and the Pacific. The United States was interfering with their plans.

Attack on Pearl Harbor. With talks at a standstill, General Tojo ordered a surprise attack on the American fleet at Pearl Harbor, Hawaii. Early on December 7, 1941, Japanese airplanes struck. They damaged or destroyed 19 ships, smashed American planes on the ground, and killed more than 2,400 people.

The next day, a grim-faced President Roosevelt told the nation that December 7 was "a date which will live in infamy." He asked Congress to declare war on Japan. Three days later, Germany and Italy, as Japan's allies, declared war on the United States.

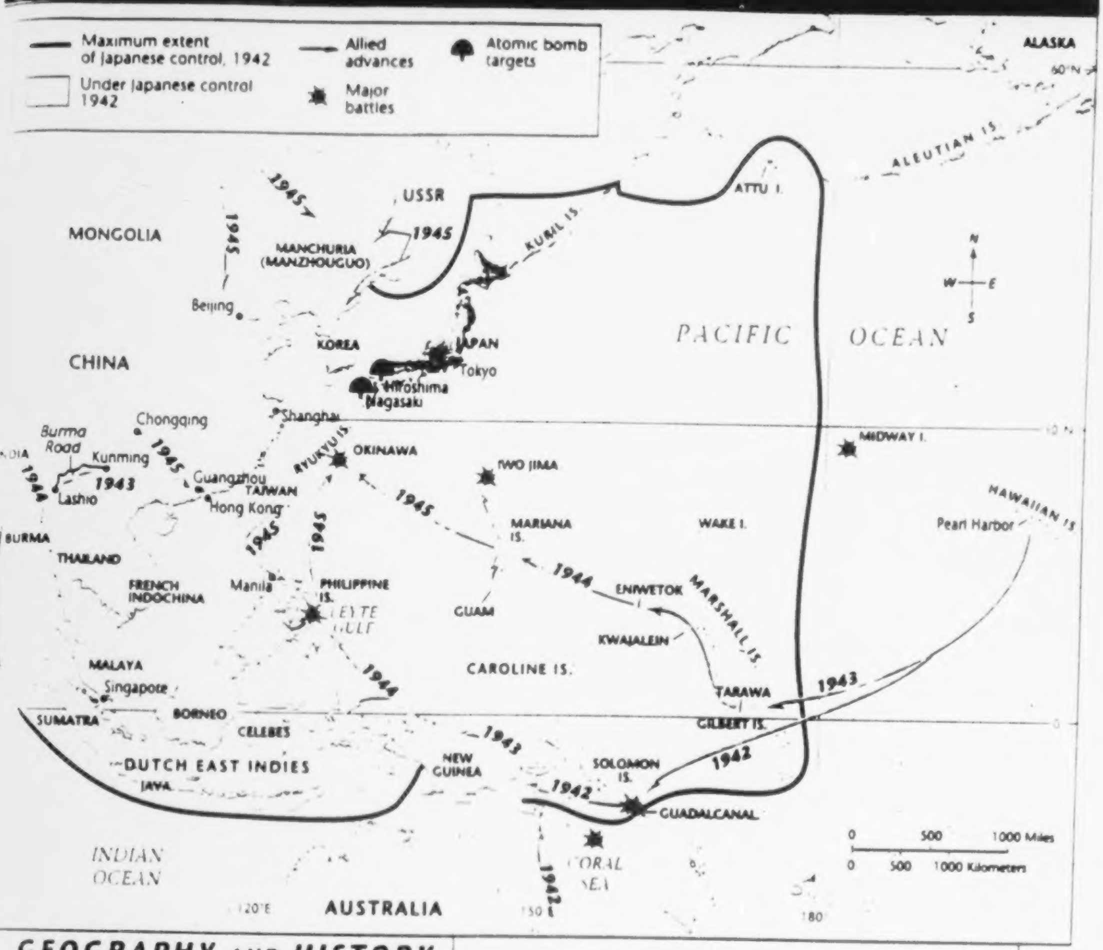
Japanese victories. In the long run, the Japanese attack on Pearl Harbor would be as serious a mistake as Hitler's invasion of Russia. But the months after Pearl Harbor gave no such hint. Instead, European and American possessions in the Pacific and in Southeast Asia fell one by one to the Japanese. They drove the Americans out of the Philippines and seized other American islands across the Pacific. They overran the British colonies of Hong Kong, Burma, and Malaya, pushed deeper into the Dutch East Indies, and completed the takeover of French Indochina.

By the beginning of 1942, the Japanese empire stretched from Southeast Asia to the western Pacific Ocean. (See the map on page 805.) The Axis powers had reached the high point of their successes.

SECTION 2 REVIEW

1. **Identify** (a) "phony war," (b) Dunkirk, (c) Winston Churchill, (d) Battle of Britain, (e) Operation Barbarossa, (f) Lend-Lease Act, (g) Atlantic Charter, (h) Pearl Harbor.
2. **Define** blitzkrieg.
3. How did new technologies make World War II a war of rapid movement?
4. What successes did the Axis have in Europe?
5. (a) What goals did Japan pursue in Asia? (b) Why did General Tojo order an attack on the United States?
6. *Critical Thinking* **Identifying Alternatives** Do you think that the United States could have stayed out of the war? Why or why not?
7. *ACTIVITY* Imagine that you are a teenager during the London blitz. Write a series of diary entries describing your experiences.

World War II in the Pacific


Maximum extent of Japanese control, 1942
Under Japanese control 1942
Allied advances
Major battles
Atomic bomb targets
ALASKA
60°N
ALEUTIAN IS.
ATTU I.
USSR
1945
MONGOLIA
MANCHURIA (MANZHOUGUO)
KURIL IS.
Beijing
KOREA
JAPAN
Tokyo
Hiroshima
Nagasaki
CHINA
PACIFIC OCEAN
Shanghai
Chongqing
Burma Road
Kunming
INDIA
1944
1943
Lashio
Guangzhou
TAIWAN
Hong Kong
RYUKYU IS.
OKINAWA
IWO JIMA
MIDWAY I.
HAWAIIAN IS.
Pearl Harbor
BURMA
THAILAND
FRENCH INDOCHINA
Manila
PHILIPPINE IS.
LEYTE GULF
MARIANA IS.
WAKE I.
GUAM
ENIWETOK
MARSHALL IS.
KWAJALEIN
MALAYA
Singapore
CAROLINE IS.
TARAWA
GILBERT IS.
SUMATRA
BORNEO
CELEBES
DUTCH EAST INDIES
JAVA
NEW GUINEA
SOLOMON IS.
1942
GUADALCANAL
INDIAN OCEAN
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120°E
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0 500 1000 Miles
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GEOGRAPHY AND HISTORY

For six months after the bombing of Pearl Harbor, the Japanese won a series of uninterrupted victories. After the Battle of Midway, however, the Allies took the offensive in the Pacific. Their goal was to recapture the Philippines and invade Japan.

1. ***Location*** *On the map, locate (a) Japan, (b) Midway Island, (c) Pearl Harbor, (d) Iwo Jima, (e) Hiroshima, (f) Burma Road, (g) Manchuria.*
2. ***Movement*** *(a) Did Japan ever gain control of New Guinea? Explain. (b) When did the Allies advance into Manchuria? (c) When did they reach the Philippines?*
3. ***Critical Thinking Making Inferences*** *How did geography make it difficult for Japan to keep control of its empire?*

In October 1944, MacArthur began to retake the Philippines. The British meanwhile were pushing the Japanese back in the jungles of Burma and Malaya. Despite such setbacks, the militarists who dominated the Japanese government rejected any suggestions of surrender.

The Nazis Defeated

Hitler, too, scorned talk of surrender. "If the war is to be lost," he declared, "the nation also will perish." To win the assault on "Fortress Europe," the Allies had to use devastating force.

way for the invasion, Allied bombers flew constant missions over Germany. They targeted factories and destroyed aircraft that might be used against the invasion force. They also destroyed many German cities.

The Allies chose June 6, 1944—D-Day, they called it—for the invasion of France. (★ See *Skills for Success,* page 814.) About 176,000 Allied troops were ferried across the English Channel. From landing craft, they fought their way to shore amid underwater mines and raking machine-gun fire. They clawed their way inland through the tangled hedges of Normandy. Finally, they broke through German defenses and advanced toward Paris. Meanwhile, other Allied forces sailed from Italy to land in southern France.

In Paris, French resistance forces rose up against the occupying Germans. Under pressure from all sides, the Germans retreated. On August 25, the Allies entered Paris. Joyous crowds in the "city of light" welcomed the liberators. Within a month, all of France was free. The next goal was Germany itself.

SECTION 3 REVIEW

1. **Identify** (a) Holocaust, (b) Auschwitz, (c) Greater East Asia Co-Prosperity Sphere, (d) Battle of El Alamein, (e) Dwight Eisenhower, (f) Battle of Stalingrad, (g) D-Day.
2. **Define** collaborator.
3. (a) What was Hitler's "new order" in Europe? (b) How did the Japanese treat the people they conquered?
4. (a) How did democratic governments mobilize their economies for war? (b) How did they limit the rights of citizens?
5. How was each of the following battles a turning point in the war: (a) El Alamein, (b) Stalingrad?
6. *Critical Thinking* **Defending a Position** Do you think that democratic governments should be allowed to limit their citizens' freedoms during wartime? Defend your position.
7. *ACTIVITY* Write a poem or design a memorial commemorating the millions who died in the Holocaust.

4 Toward Victory

Guide for Reading

- What battles were turning points in the Pacific war?
- How did the Allied forces defeat Germany?
- Why did the United States use the atomic bomb on Japan?
- **Vocabulary** *kamikaze*

While the Allies battled to liberate Europe, fighting against the Japanese in Asia raged on. The war in Southeast Asia and the Pacific was very different from that in Europe. Most battles were fought at sea, on tiny islands, or in deep jungles. At first, the Japanese won an uninterrupted series of victories. By mid-1942, however, the tide began to turn.

War in the Pacific

A major turning point in the Pacific war occurred just six months after the bombing of Pearl Harbor. In May and June 1942, American warships and airplanes severely damaged two Japanese fleets during the battles of the Coral Sea and Midway Island. These victories greatly weakened Japanese naval power and stopped the Japanese advance.

After the Battle of Midway, the United States took the offensive. That summer, under the command of General Douglas MacArthur, United States Marines landed at Guadalcanal in the Solomon Islands, the first step in an "island hopping" campaign. The goal of the campaign was to recapture some Japanese-held islands while bypassing others. The captured islands served as stepping stones to the next objective. In this way, American forces gradually moved north from the Solomon Islands toward Japan itself. (See the map on page 805.)

On the captured islands, the Americans built air bases to enable them to carry the war closer to Japan. By 1944, American ships were blockading Japan, while American bombers pounded Japanese cities and industries.

Battle of the Bulge. After freeing France, the Allies battled toward Germany. As they advanced into Belgium in December 1944, Germany launched a massive counterattack. Hitler was throwing everything into a final effort.

At the bloody Battle of the Bulge, both sides took terrible losses. The Germans drove the Allies back in several places but were unable to break through. The Battle of the Bulge slowed the Allied advance, but it was Hitler's last success.

The air war. By this time, Germany was reeling under round-the-clock bombing. For two years, Allied bombers had hammered military bases, factories, railroads, oil depots, and cities.

By 1945, Germany could no longer defend itself in the air. In one 10-day period, bombing almost erased the huge industrial city of Hamburg. Allied raids on Dresden in February 1945 killed as many as 135,000 people.

On to Berlin. By March, the Allies had crossed the Rhine into western Germany. From the east, Soviet troops closed in on Berlin. Victory was only months away, but savage fighting continued. In late April, American and Russian soldiers met and shook hands at the Elbe River. Everywhere, Axis armies began to surrender.

In Italy, guerrillas captured and executed Mussolini. In Berlin, Hitler knew that the end was near. As Soviet troops fought their way into the city, Hitler committed suicide in his underground bunker. After just 12 years, Hitler's "thousand-year Reich" was a smoldering ruin.

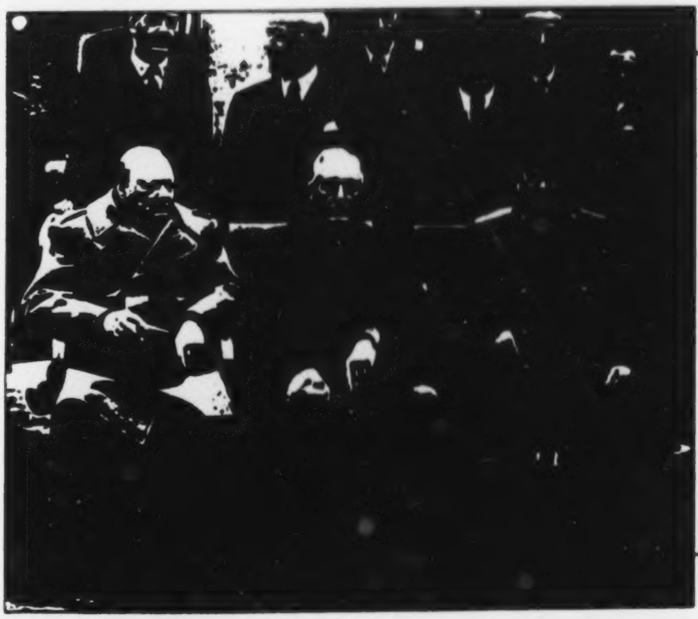
On May 7, Germany surrendered. Officially the war in Europe ended the next day, which was proclaimed V-E Day (Victory in Europe). Millions cheered the news, but the joy was tempered by the horrors and tragedies of the past six years.

Defeat of Japan

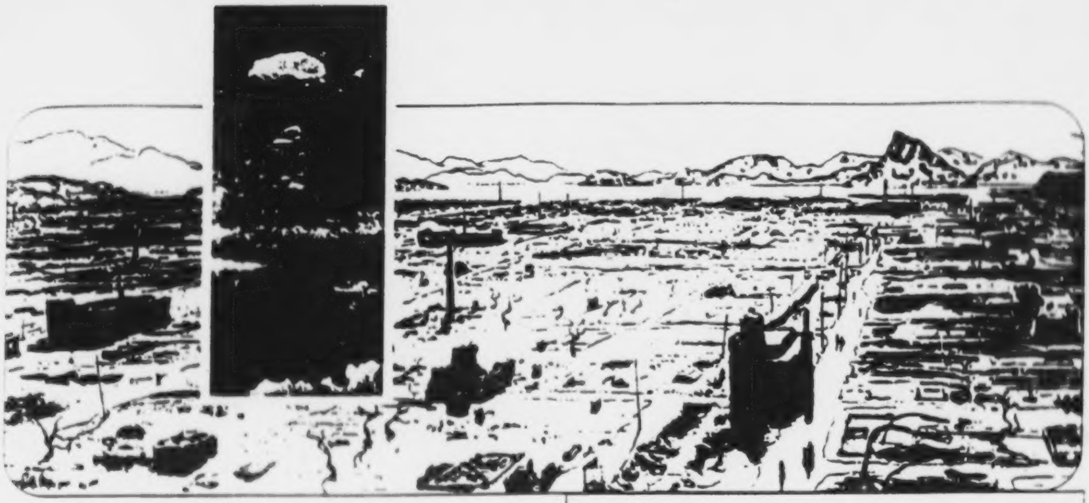
With war won in Europe, the Allies poured their resources into defeating Japan. By mid-1945, most of the Japanese navy and air force had been destroyed. Yet the Japanese still had an army of two million men. The road to victory, it appeared, would be long and costly.

Invasion versus the bomb. Some American officials estimated that an invasion of Japan would cost a million or more casualties. At the bloody battles to take the islands of Iwo Jima and Okinawa, the Japanese had shown they would fight to the death rather than surrender. To save their homeland, young Japanese became kamikaze (kah mih KAH zee) pilots, who undertook suicide missions, crashing their planes loaded with explosives into American warships.

While Allied military leaders planned for invasion, scientists offered another way to end the war. Since the early 1900s, scientists had under-



Meeting of the "Big Three" *The three main Allied leaders—(left to right) Churchill, Roosevelt, and Stalin—met several times during the war. Their last meeting, shown here, took place at the Soviet city of Yalta in February 1945. There, they planned "the whole shape and structure of post-war Europe." Roosevelt and Churchill agreed that Stalin had the right to control the governments of Eastern Europe after the war. This concession would become a key factor in the Cold War that began after 1945.* ***Global Interaction*** *Why do you think the Big Three went to the trouble to meet in person?*



The Atomic Bomb In August 1945, the world entered the atomic age. On August 6 and August 9, American airplanes dropped single atomic bombs on the Japanese cities of Hiroshima and Nagasaki. The force of the explosions vaporized glass, metal, concrete, and human flesh. The center of Hiroshima, shown here, became a barren wasteland. Japan surrendered a few days after the second bombing. ***Religions and Value Systems*** *What were some of the arguments for and against dropping the atomic bomb on Japan?*

stood that matter, made up of atoms, could be converted into pure energy. (See page 770.) In military terms, this meant that, by splitting the atom, scientists could create an explosion far more powerful than any yet known. During the war, Allied scientists, some of them refugees from Hitler's Germany, raced to harness the atom. In July 1945, at Alamogordo, New Mexico, they successfully tested the first atomic bomb.

News of the test was brought to the new American President, Harry Truman. Truman had taken office after FDR died unexpectedly on April 12. Truman knew that the atomic bomb was a terrible new force for destruction. Still, after consulting with his advisers, he decided to use the new weapon.

At the time, Truman was meeting with Allied leaders in the city of Potsdam, Germany. They issued a warning to Japan to surrender or face "utter and complete destruction." When the Japanese ignored the deadline, the United States took action.

GLOBAL CONNECTIONS

After learning that American scientists had developed an atomic bomb, President Truman had jotted in his diary, "It's a good thing that Hitler's crowd or Stalin's did not discover this atomic bomb." Four years later, the Soviets had the bomb, too. Other nations soon joined the nuclear club. Britain conducted its first nuclear test in Australia in 1952. France followed suit in 1960. China was next. By the 1990s, Argentina, Brazil, India, Pakistan, and South Africa were all close to possessing a workable nuclear bomb.

Hiroshima. On August 6, 1945, an American plane dropped an atomic bomb on the mid-sized city of Hiroshima. Residents saw "a strong flash of light"—and then, total destruction. The bomb flattened four square miles and instantly killed more than 70,000 people. In the months that followed, many more would die from radiation sickness, a deadly after-effect from exposure to radioactive materials.

Truman warned the Japanese that if they did not surrender, they could expect "a rain of ruin from the air the like of which has never been seen on this Earth." And on August 8, the Soviet Union declared war on Japan and invaded Manchuria. Still, Japanese leaders did not respond. The next day, the United States dropped a second atomic bomb, on Nagasaki, killing more than 40,000 people.

Some members of the Japanese cabinet wanted to fight on. Other leaders disagreed. Finally, on August 10, Emperor Hirohito intervened—an action unheard of for a Japanese emperor—forcing the government to surrender. On September 2, 1945, the formal peace treaty was signed on board the American battleship

Missouri, which was anchored in Tokyo Bay. The war had ended.

An ongoing controversy. Dropping the atomic bomb on Japan brought a quick end to World War II. It also unleashed terrifying destruction. Ever since, people have debated whether or not the United States should have used the bomb.

Why did Truman use the bomb? First, he was convinced that Japan would not surrender without an invasion that would cost an enormous loss of both American and Japanese lives. Growing differences between the United States and the Soviet Union may also have influenced his decision. Truman may have hoped the bomb would impress the Soviets with American power. At any rate, the Japanese surrendered shortly after the bombs were dropped, and World War II was ended.

Looking Ahead

After the surrender, American forces occupied the smoldering ruins of Japan. In Germany, meanwhile, the Allies had divided Hitler's fallen empire into four zones of occupation—French, British, American, and Russian. In both countries, the Allies faced difficult decisions about the future. How could they avoid the mistakes of 1919 and build the foundations for a stable world peace?

SECTION 4 REVIEW

1. **Identify** (a) Battle of the Coral Sea, (b) Battle of the Bulge, (c) V-E Day, (d) Harry Truman.
2. **Define** kamikaze.
3. How did the United States bring the war closer to Japan?
4. (a) How did the Allies weaken Germany? (b) Why was the Battle of the Bulge significant?
5. *Critical Thinking* **Making Decisions** Imagine that you are President Truman. What information would you want before making the decision to drop an atomic bomb on Japan?
6. *ACTIVITY* Write a series of newspaper headlines reporting the final months of the war in Europe.

5 From World War to Cold War

Guide for Reading

- What were the human and material c of World War II?
- How did World War II change the globa balance of power?
- What were the origins of the Cold War?
- **Vocabulary** *containment*

"Give me ten years and you will not be ab recognize Germany," said Hitler in 19 His prophecy was correct—although not in the way he intended. In 1945, Germany was an unrecognizable ruin. Poland, Russia, Ukraine Japan, and many other lands also lay in ruins Total war had gutted cities, factories, harbors bridges, railroads, farms, homes—and lives. Millions of refugees, displaced by war or liberat from prison camps, wandered the land. A the devastation, hunger and disease took la tolls for years after the fighting ended.

Aftermath of War

While the Allies celebrated victory, the appalling costs of the war began to emerge. The global conflict had raged in Asia since Japan invaded China in 1937 and in Europe since 19 It had killed as many as 75 million people worldwide. In Europe, about 38 million people lost their lives, many of them civilians. The Soviet Union suffered the worst casualties—more than 22 million dead.

Numbers alone did not tell the story of the Nazi nightmare in Europe or the Japanese brutality in Asia. In the aftermath of war, new atrocities came to light.

Horrors of the Holocaust. During the war, the Allies knew about the existence of Nazi concentration camps. But only at war's end did they learn the full extent of the Holocaust and the tortures and misery inflicted on Jews and others in the Nazi camps. General Dwight Eisenhower, who visited the camps, was stunne

Casualties in World War II

	Military Dead*	Military Wounded*	Civilian Dead*
Allies			
Britain	389,000	475,000	65,000
France	211,000	400,000	108,000
Soviet Union	7,500,000	14,102,000	15,000,000
United States	292,000	671,000	†
Axis			
Germany	2,850,000	7,250,000	5,000,000
Italy	77,500	120,000	100,000
Japan	1,576,000	500,000	300,000

Source: Henn Michel, *The Second World War*

*All figures are estimates.

†Very small number of civilian dead

Interpreting a Chart *World War II resulted in enormous casualties. Because planes carried destruction far beyond the battlefield, civilians suffered more than in World War I, and civilian deaths reached record numbers. Which nation suffered the greatest number of both civilian and military casualties?*

to come "face to face with indisputable evidence of Nazi brutality and ruthless disregard of every sense of decency."

Walking skeletons stumbled out of the death camps with tales of mass murder. The Nazi Rudolf Hoess, commander at Auschwitz, would admit that he had supervised the killing of two and a half million people, not counting those who died of disease or starvation.

War crimes trials. At wartime meetings, the Allies had agreed that Axis leaders should be tried for "crimes against humanity." In Germany, the Allies held war crimes trials in Nuremberg, where Hitler had staged mass rallies in the 1930s. A handful of top Nazis received death sentences. Others were imprisoned. Similar war crimes trials were held in Japan and Italy. The trials showed that political and military leaders could be held accountable for actions in wartime.

Allied occupation. The war crimes trials served another purpose. By exposing the savagery of the Axis regimes, they further discredited the Nazi, fascist, and militarist ideologies that had led to the war.

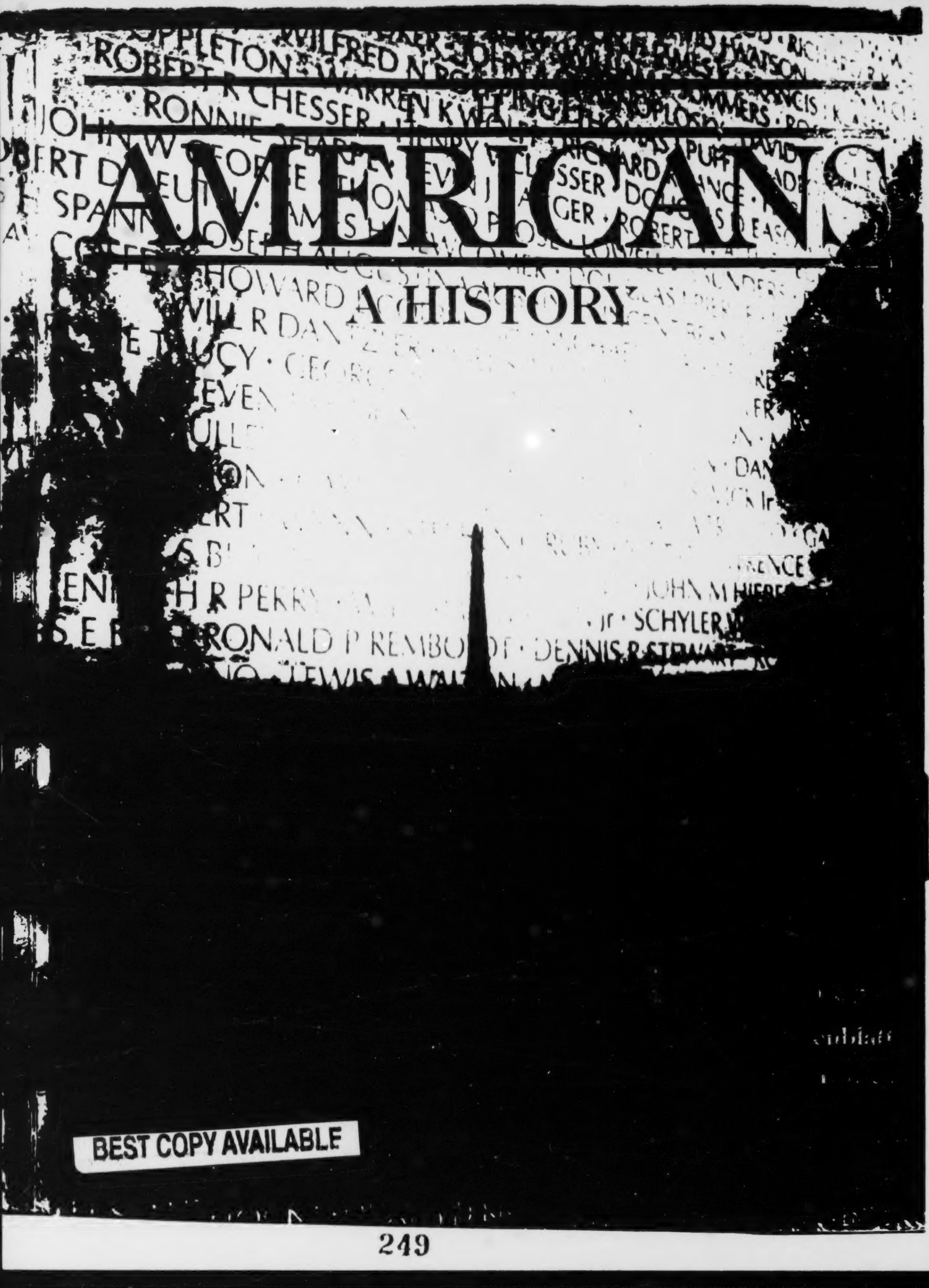
Yet disturbing questions haunted people then, as now. How had the Nazi horrors happened? Why had ordinary people in Germany, Poland, France, and elsewhere accepted and even collaborated in Hitler's "final solution"? How could the world prevent dictators from again terrorizing Europe or Asia?

The Allies tried to address those issues when they occupied Germany and Japan. The United States felt that strengthening democracy would ensure tolerance and peace. The western Allies built new governments with democratic constitutions to protect the rights of all citizens. In German schools, for example, Nazi textbooks and courses were replaced with a new curriculum that taught democratic principles.

The United Nations

As in 1919, the World War II Allies set up an international organization to secure the peace. In April 1945, delegates from 51 nations met in San Francisco to draft a charter for the United Nations. The UN would last longer and play a much greater role in world affairs than its predecessor, the League of Nations.

Under the UN Charter, each member nation had one vote in the General Assembly, where members could debate issues. The much



AMERICANS

A HISTORY

SECTION 1

Storm Clouds Gather

GLOSSARY TERMS: **Nazi party, fascism, totalitarian, sanctions**

On January 15, 1929, the United States Senate ratified the Kellogg-Briand Pact. Named for United States Secretary of State **Frank B. Kellogg** and French Foreign Minister Aristide Briand, the pact was eventually signed by sixty-two nations. They promised never to make war again and to settle all future disputes by peaceful means. The pact was misleading, however, because it still permitted defensive war. Furthermore, the only way of enforcing the pact was through public opinion. The treaty had no provisions for the use of economic or military force against any nation that broke the agreement.

Some writers and historians believe that the Kellogg-Briand Pact is an example of what was wrong with American diplomacy during the 1930's. One historian has characterized the pact as being an attempt to create peace through incantation, that is, through the mumbling of magic words. It might have worked, he said, in a world that longed for peace. Unfortunately, it could not work in a world where three nations—Japan, Germany, and Italy—wanted war. As the depression deepened worldwide throughout the thirties, each of these three nations saw war as a possible solution to its problems.

Japan Attacks Manchuria

The island kingdom of Japan depended on world trade for the food and raw materials its 70 million people required. Even before the depression, its economic position had been shaky. Now, faced with the loss of overseas markets for its manufactured goods, the Japanese government became increasingly imperialistic. Ignoring the objections of more moderate officials, military leaders invaded the Chinese province of Manchuria in September 1931 and took over its rich coal and iron deposits.

When news of the Japanese attack reached Washington, D.C., Secretary of State Henry L. Stimson proposed an international boycott of Japanese goods. This would damage Japan's economy and presumably force the Japanese to withdraw from China. President Hoover, however, rejected Stimson's suggestion. He wanted only a statement of disapproval. So the United States declared, in the **Stimson Doctrine**, that it would not recognize any territorial gains made by force.

The Stimson Doctrine had no effect on Japan, which proceeded to conquer Manchuria and set up the **puppet state** of Manchukuo in 1932. (A puppet state is one that is independent in theory but whose officials and actions are actually controlled by another nation.) When the League of Nations criticized Japan for its actions, Japan simply quit the league. Then, in violation of the Five-Power Treaty that had been signed in Washington, D.C., in 1922, it began to build up its navy.

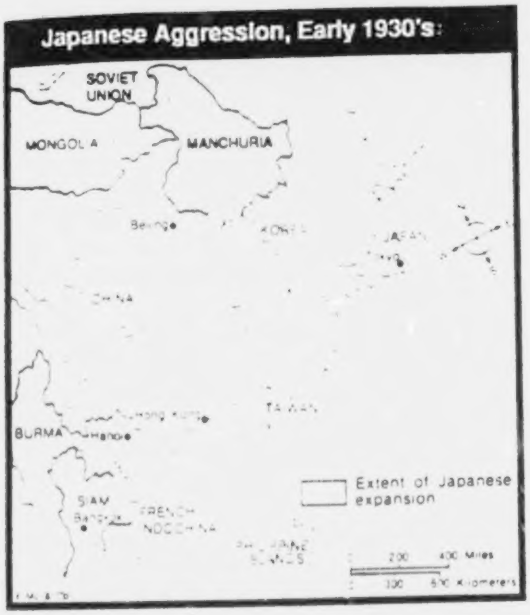
People in the Chapter

Adolf Hitler resorted to arson to assure his election as chancellor of Germany. Just before the crucial election, the German Parliament building was gutted by fire. The Nazis blamed the disaster on a Communist plot. Later evidence showed the Nazis had started the fire themselves.

Benito Mussolini had his son-in-law executed as a rebel. Some believe this was done to show Hitler what a tough dictator he was. Afterwards Mussolini's daughter Edda made the following comment on her father: "There are only 2 solutions that will rehabilitate him in my eyes, to run away or to kill himself."

Francisco Franco set himself up as a dictator in Spain with the help of an abundant supply of arms and troops from his fellow dictators, Hitler and Mussolini. Meanwhile, Americans adopted a peace-at-any-price stance.

Albert Einstein was so slow to speak as a child that his parents were afraid he was retarded. When they asked a teacher what courses the boy should take, the teacher replied that it did not matter since the boy would never be a success at anything. In later life he developed the theory of relativity, which helped to revolutionize physics.



Map Skills **Region** What region of mainland China did Japan control? **Location** What three countries border Manchuria?

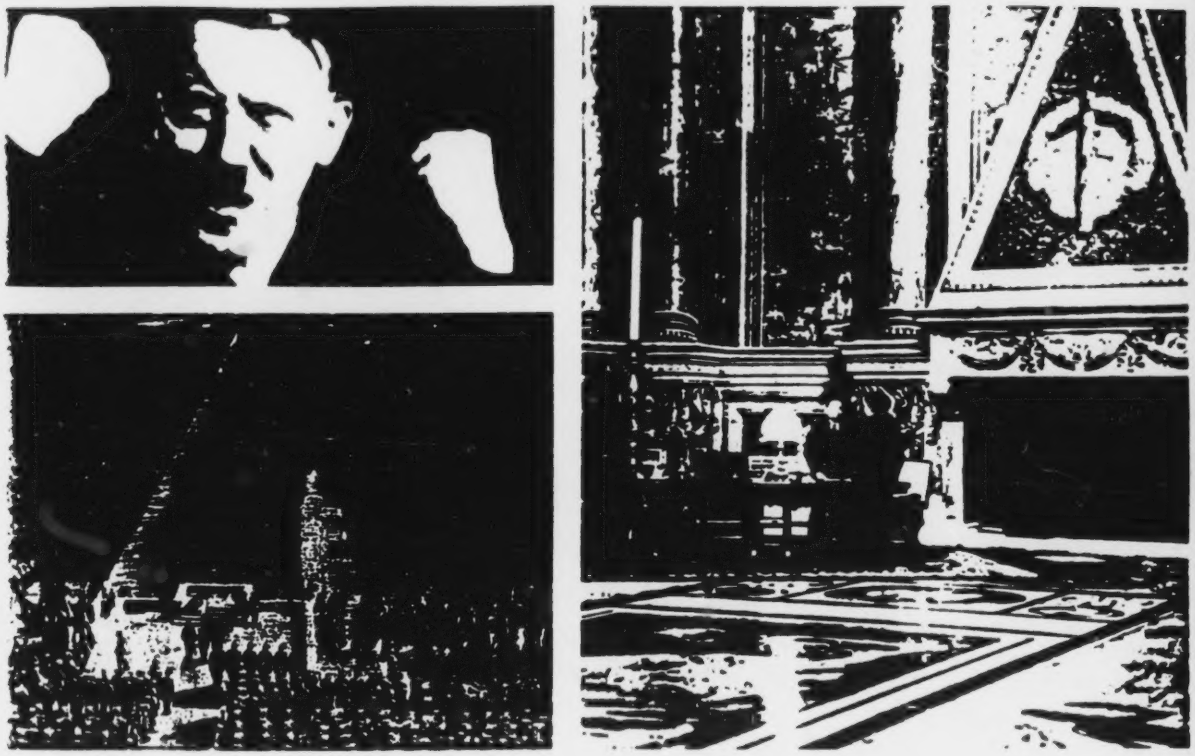
Dictators Come to Power

Meanwhile, **Adolf Hitler** was threatening the democratic government of Germany. The German economy had been shaky since the end of World War I. During the twenties, it had suffered a disastrous inflation. Also, it depended on heavy borrowing from United States banks and investors. When those sources of funds dried up in 1930 and 1931, business failures and unemployment spread throughout the country. None of the political parties was able to win a majority of votes. Paul von Hindenburg, the aged and ailing President, called on the largest party in the country to form a government. This was Hitler's National Socialist German Workers' party, commonly called the **Nazi party**. This was how, on January 30, 1933, the Nazis came into power.

Picturing History This photo of Germans carrying worthless German marks to a bank in wicker laundry baskets illustrates the extent to which inflation had destroyed the German economy.

The word *Socialist* in the Nazi party's title is misleading. The Nazis were not democratic socialists. They were Fascists. **Fascism** is a political movement characterized by the belief that the state is more important than the individual and that a nation should have a strong centralized government headed by a dictator with absolute power. Both fascist and Nazi governments are **totalitarian** dictatorships that maintain complete control over the people of a nation. Individuals have no rights, and all opposition to the government is suppressed by force. Fascism was given its name by **Benito Mussolini,** who seized power in Italy in 1922. Hitler, however, added racism to Mussolini's fascist doctrine. In his book *Mein Kampf* (*My Struggle*), Hitler proclaimed his belief that Germans, especially those who were blond and blue-eyed, made up a "master race" that was destined to rule the world. Other "races," such as Jews, Slavs, and certain nonwhites, were inferior "races" that contaminated society and were fit only to serve the Germans or to be exterminated.

The Nazi party, like Mussolini's Fascist party, was strongly anticommunist. As a result, it was supported by many conservative business leaders who gave it funds during the twenties when it was trying to come to power. The Nazi party was also intensely militaristic. War veterans made up much of its membership. Many belonged to one of Hitler's two private armies: the brown-shirted storm troopers (the *Sturmabteilung*, or SA) and the black-shirted SS (*Schutzstaffel*, which means "protective group"). Their armbands showed the party symbol, a hooked black cross called the swastika. During the ten years before Hitler took office and suspended the German constitution, these storm troopers paraded about, shouted slogans, and beat up anyone who opposed them. Their particular targets were union leaders, Communists, and Jews. Hitler blamed the Jews, who made up less than one percent of the population, for Germany's defeat in World War I. A chief goal of the Nazis was to undo



Picturing History Both Hitler (left) and Mussolini (right) had a flair for the dramatic and could manipulate their audiences and hold them spellbound during speeches. They built massive public buildings and huge rooms as symbols of their power. Having to approach Mussolini in his immense marble-lined private office would have been an awesome experience.

the results of that war symbolized by the Treaty of Versailles and to make Germany once more the dominant power in Europe. "One state! One people! One leader!" was their motto.

European Aggression Begins

For all his talk, Hitler at first moved cautiously on the international scene. In October 1933 he pulled Germany out of the League of Nations. Then he began a secret buildup of the nation's armed forces. Publicly, however, nothing else happened until 1936.

Mussolini Attacks Ethiopia. It was Mussolini who next threatened world stability. For years he had been boasting about his plans to turn the Mediterranean Sea into an Italian lake and to revive the glories of the ancient Roman Empire. In 1934 Italian and Ethiopian troops clashed along the border of Ethiopia and Italian Somaliland in Africa. That event was followed by a ten-month drumfire of charges by Italy, manufactured incidents, and propaganda. In the next few years, the world was to see this scenario replayed often. It meant that a stronger country was getting ready to attack a weaker one. By May 1936 it was all over. In June Ethiopia was annexed to Italy.

The League Does Not Act. Four days after the invasion began, the League of Nations branded Italy the aggressor and tried to apply **sanctions** (penalties), including an arms embargo as well as a boycott of Italian goods. Other nations, however, would not agree to deny Mussolini oil for his highly mechanized army. Nor would Great Britain and France agree to keep Italian troops and munitions from passing through the Suez Canal. By this time it was clear that the League of Nations was more or less useless as a means of preventing war.

Roosevelt Challenges Isolationism

President Roosevelt was not an isolationist. He was aware of the dangers of fascism and Nazism, and he felt it was important to take a firm stand against them. At the same time, however, he did not want to be considered a warmonger.

Neutrality and the "China Incident." In July 1937 Japanese militarists struck again in China. Chinese and Japanese troops clashed at the Marco Polo Bridge near Beijing. Using the clash as an excuse, Japanese forces moved swiftly and were soon in control of most of China's seacoast.

Most Americans favored China rather than Japan, so Roosevelt did not invoke the Neutrality Act. His excuse was that Japan itself referred to the conflict as an incident, not a war. Americans continued sending arms and other supplies to China. In addition, American engineers helped the Chinese build the 700-mile-long Burma Road, a supply highway that led from the town of Lashio in Burma across rough mountain country into China's interior.

The Quarantine Speech. On October 5, 1937, Roosevelt delivered a speech in Chicago. The President expressed his fears about the international situation and the behavior of Germany, Italy, and Japan. What was needed, he said, was collective security on the part of the peace-loving nations of the world. They should behave the way a community behaves when faced by an epidemic. He added: "[It] joins in a **quarantine** of the patients in order to protect the health of the community against the spread of the disease." In other words, instead of the United States isolating itself from the rest of the world, Roosevelt was suggesting that democratic nations get together and isolate the aggressor nations.

The President was deluged with mail. Some was favorable. Most of the letters, however, accused him of trying to lead the country into war. Two months later, Americans got a real war scare.

The *Panay* Incident. On December 12, 1937, on the Yangtze River in China, a navy gunboat, the U.S.S. *Panay*, and the three oil tankers it was escorting were attacked without warning by Japanese planes. Two servicemen were killed and several others wounded. The *Panay* had been clearly marked and had a legal right to be where it was. The attack obviously was no accident. Ja
nese authorities apologized at once, offering to
for damages and promising to punish those resp
sible. The United States accepted Japan's offer,
most Americans heaved a sigh of relief. A pu
opinion poll taken one month after the ***Pa***
incident showed that 70 percent of the public fe
would be better to pull out completely fr
China—withdrawing ships, marines, missionar
and business people—rather than to run the risk
getting into war. It was difficult to find any
United States interest in China.

Linking Past to Present

Fifty years after the *Panay* incident, a similar kind of tragedy occurred in the Persian Gulf. In May 1987, during the Iran-Iraq War, an Iraqi warplane fired on and hit the U.S.S. *Stark*, a frigate sent by the United States to protect oil tankers in the gulf. Thirty-seven Americans were killed. Iraq pleaded mistaken identity and apologized.

SECTION 2 REVIEW

Key Terms and People

Explain the significance of: reciprocal trade agreements, Francisco Franco, quarantine, *Panay* incident

Main Ideas

1. Why did the United States open relations wi
   the Soviet Union in 1933?
2. How did the Reciprocal Trade Agreement A
   help to offset the effects of the Hawley-Smo
   Tariff?
3. How did isolationists in Congress attempt
   ensure the United States' neutrality in t
   1930's?
4. What was President Roosevelt's attitude towa
   the increasing international conflicts during t
   1930's? What role did he expect the Unit
   States to play in these conflicts?

Critical Thinking

5. Why were the revelations of the Nye comm
   tee's report particularly horrifying to the Ame
   ican public at the time the report was release

TELESCOPING THE TIMES: 1933–1940

The Road to War

While the world tried to cope with the Great Depression, war clouds gathered over Asia, Europe, and Africa. The Kellogg-Briand Pact tried futilely to outlaw war. The Stimson Doctrine was likewise unsuccessful in stopping Japan's aggression in Manchuria. In Germany, Hitler and his Nazi party came to power, vowing to avenge Germany's defeat in World War I. Italy's dictator, Mussolini, attacked and annexed Ethiopia. When Hitler armed the Rhineland in violation of the Versailles Treaty, Britain and France, though threatened, did not make him back down. Meanwhile, Roosevelt moved cautiously to recognize the Communist government of the Soviet Union, to lower tariffs through reciprocal trade agreements, and to expand the Good Neighbor Policy toward Latin America.

While keeping a careful watch on foreign affairs, the United States struggled to remain neutral. Congress promoted isolationism through the investigations of the Nye committee and with a series of neutrality acts. Meanwhile, Americans watched as Spain was taken over by a fascist dictator. The United States began to take the side of China in its struggle against Japanese invasion. Roosevelt advocated a quarantine of European dictatorships, while the *Panay* incident reaffirmed that Americans were determined to stay out of war. Hitler explained the annexation of Austria by saying he wished to protect his fellow Germans. With the same excuse he threatened to invade Czechoslovakia. British and French appeasement at Munich permitted him to do so.

The European crisis deepened as Hitler mounted a campaign of hate against Jews. His Nuremberg Laws deprived German Jews of their civil rights. Then, on Crystal Night in 1938, Nazi gangs killed many Jews. Thousands more fled abroad, but the United States did not fully open its doors to them. Hitler and Stalin made a pact to carve up Poland. When Nazi forces invaded that country, Britain and France finally declared war. The Second World War began in Europe in September 1939.

Nazi forces, waging a blitzkrieg, rapidly captured Poland, then Denmark and Norway, then the Low Countries, and finally France. British troops barely escaped at Dunkirk. German forces enslaved many of the conquered people. They rounded up Jews, gypsies, and others and methodically killed them in concentration camps. At the front, Hitler failed to win the air war known as the Battle of Britain. The United States openly aided the British in this battle with supplies and ships. At home, Roosevelt brought Republicans into his cabinet. In 1940 Congress passed the first peacetime military draft, and FDR won an unprecedented third term.

Chronology of Main Events

1933	Hitler becomes German chancellor
1935	Mussolini seizes Ethiopia; first Neutrality Act passed; Nuremberg Laws passed in Germany
1936	Germany occupies the Rhineland
1937	Japan invades China; Roosevelt gives quarantine speech
1938	Hitler annexes Austria; Munich Pact signed
1939	Germany occupies all of Czechoslovakia; Soviets sign nonaggression pact with Germany; Germany invades Poland; World War II begins in Europe
1940	Roosevelt elected for third term

lines, and he had the means to do it. Hundreds of submarines, traveling in groups of fifteen to twenty known as wolf packs, and a few of Germany's new pocket battleships, which were the size of cruisers but had the firepower of battleships, roved the Atlantic. During five weeks in April and May 1941, they sank 2.3 million tons of British shipping. This was more than three times the losses of the previous six months. Also, it was done despite the fact that American naval forces were trailing German U-boats and radioing their locations to the British.

German submarines paid no attention to the so-called safety zones off the coasts of North and South America. In May the *Robin Moor*, an American merchantman, was sunk off the coast of Brazil. In September the American destroyer *Greer* was attacked in the North Atlantic. FDR responded by ordering the navy to shoot on sight any Axis ships they might run into. In October the American destroyer *Kearny* was torpedoed near Iceland, and eleven of its crew were killed. A few weeks later, in the same waters, the destroyer *Reuben James* was sunk, with the loss of almost a hundred American lives. As a result of these events, the United States began arming its merchant ships.

In the meantime, Congress, in August, agreed to an eighteen-month extension of the draft that had been legislated in 1940. The vote was very close, with only a one-vote margin in the House. The reluctance stemmed partly from the fact that the enlistment periods of men who had been drafted the previous October would now be extended for eighteen months. There was fear of mass desertions, and, indeed, the letters *OHIO* (standing for Over the Hill in October) began appearing on the walls of barracks. However, no one actually tried to leave an army camp. Uncle Sam's draftees did not like the extension, but they accepted it.

The Atlantic Charter States War Aims

The same month in which the draft was extended, Roosevelt and Churchill met secretly aboard a warship off the coast of Newfoundland. Churchill had come hoping for a military commitment from the United States, but he had to settle for a general statement of war aims somewhat similar to Wilson's Fourteen Points. Called the **Atlantic Charter,** it contained the following principles: (1) no territorial expansion, (2) no territorial changes without the consent of the inhabitants, (3) self-determination for all people, (4) freer trade, (5) cooperation for the improvement of other nations, and (6) the disarming of all aggressors.

Churchill indicated that the principle of self-determination could not be applied to the British Empire. As he later said, "We mean to hold our own. I have not become the King's First Minister in order to preside over the liquidation of the British Empire." In any event, the Atlantic Charter was endorsed within a month by fifteen countries including the Soviet Union. It later became the basis for the United Nations.

Japan Attacks Pearl Harbor

The German attack on the Soviet Union had effects half a world away. It encouraged Japan to act. The most pressing need of the Japanese war machine was oil. The Dutch East Indies (now Indonesia) was the most convenient source, but invasion there would mean war with the United States and Britain. With Japan's old enemy—the Soviet Union—fighting for its life, however, the gamble looked more attractive.

Setting the Stage. In July 1941 Japan forced the French puppet government of Vichy to give it military bases in southern Indochina (now Vietnam and Cambodia). FDR promptly froze all Japanese assets in the United States; that is, Japanese companies and individuals could no longer use any money or investments they had in this country. Japan immediately did the same with American assets in Japan, and trade between the two nations came to a halt.

In October 1941 General Hideki Tojo (hī də kı tō′ jō), a strong militarist, became the Premier of Japan. A month later, Secretary of State Hull began a series of talks with the Japanese ambassador and a special envoy. The Japanese wanted the United States to unfreeze their assets, supply them with oil, and stop sending lend-lease aid to China. Instead of yielding, the United States demanded that Japan withdraw from China and from Southeast Asia.

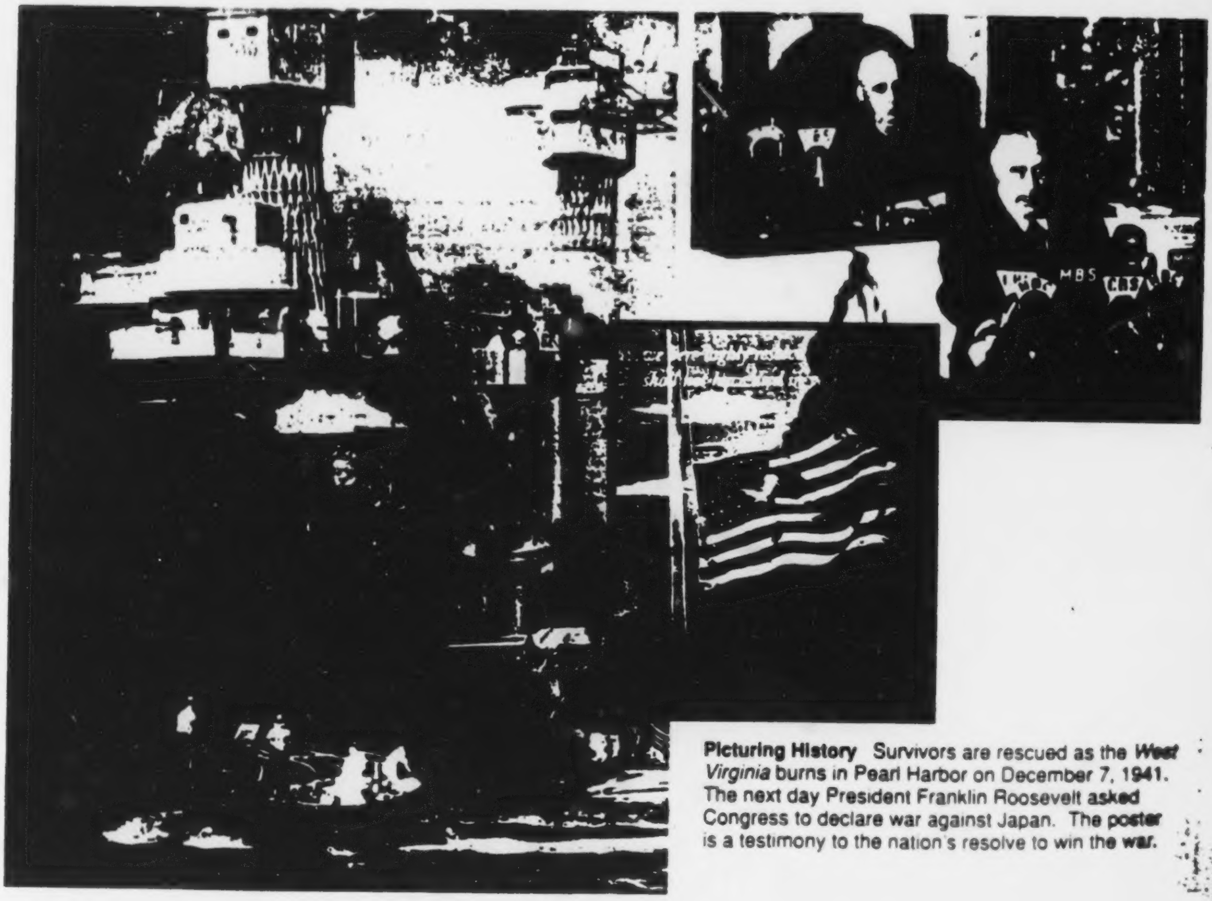
As it happened, that previous December the United States had broken Japan's secret diplomatic code. Hull knew that Japan was preparing a military attack. However, he expected it to come either on the Malay Peninsula or in the Dutch East Indies. In the meantime, the United States was strengthening its defense of the Philippines. No one in

Washington, D.C., knew that on November 25 six aircraft carriers, two battleships, three cruisers, and eleven destroyers had sailed east from Japan's Kuril Islands. Aboard the carriers was a strike force of over four hundred planes. Their destination: the United States Pacific Fleet in Hawaii. The Japanese warlords had taken the gamble.

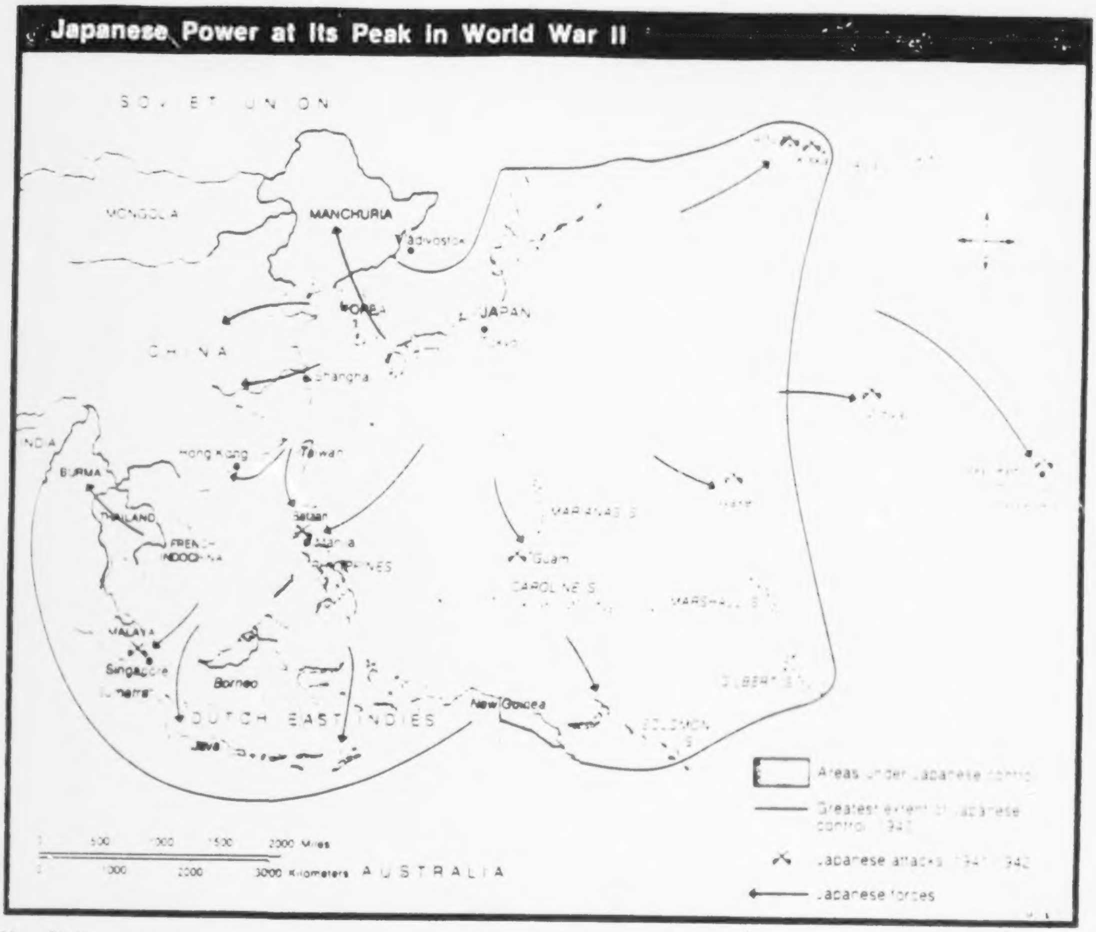
The Attack. At 7:55 on the sleepy Sunday morning of December 7, 1941, the Japanese bombers struck the American naval base at **Pearl Harbor.** Of the eight United States battleships docked side by side, three were sunk, one was run aground, and another was capsized. The remaining three were badly damaged. Eleven smaller ships were also sunk or disabled, some one hundred seventy planes were destroyed on the ground, and almost twenty-four hundred people, including sixty-eight civilians, were killed. In a single hour on the day Roosevelt called "a date which will live in infamy," the United States Navy suffered more damage than it received during all of World War I. In carefully coordinated operations, Japan also struck at the Philippines, Guam, Midway, Hong Kong, and Malaya. (See map on page 739.)

Far away in Washington, D.C., it was 12:55 in the afternoon when the first bombs fell on Pearl Harbor. The Japanese envoys had been sent coded orders to give Secretary Hull their government's final rejection of American terms at precisely one o'clock Washington time. Because of a delay in the decoding, the envoys reached Hull's office an hour late—just as he was getting the first incredible reports from Hawaii. For a few minutes, the courtly statesman lost his self-control. He dressed down the two diplomats in the colorful language of his native Tennessee hills.

The following day the United States declared war on Japan. Hitler, who had not been told about his ally's Pearl Harbor scheme, at first thought it



Picturing History Survivors are rescued as the *West Virginia* burns in Pearl Harbor on December 7, 1941. The next day President Franklin Roosevelt asked Congress to declare war against Japan. The poster is a testimony to the nation's resolve to win the war.


Japanese Power at Its Peak in World War II

SOVIET UNION
MONGOLIA
MANCHURIA
Vladivostok
KOREA
JAPAN
Tokyo
CHINA
Shanghai
INDIA
BURMA
Hong Kong
Taiwan
THAILAND
FRENCH INDOCHINA
Bataan
Manila
PHILIPPINES
MARIANAS IS.
Guam
CAROLINE IS.
MARSHALL IS.
Wake
MALAYA
Singapore
Sumatra
Borneo
DUTCH EAST INDIES
Java
New Guinea
GILBERT IS.
SOLOMON IS.
AUSTRALIA
0 500 1000 1500 2000 Miles
0 1000 2000 3000 Kilometers
Areas under Japanese control
Greatest extent of Japanese control, 1942
Japanese attacks, 1941–1942
Japanese forces

Map Skills Location What islands in the Aleutians were occupied by the Japanese?
Location What city was near the battle of Bataan?

was a propaganda trick. When the news was verified, however, he and Mussolini declared war on the United States.

The attack on Pearl Harbor was one of the most successful military actions in history. Even Hitler never managed anything like it. With one swift blow, the Japanese high command had apparently removed the only real obstacle to their country's domination of a third of the world's surface.

SECTION 1 REVIEW

Key Terms and People

Explain the significance of: lend-lease, scorched-earth policy, Atlantic Charter, Pearl Harbor

Main Ideas

1. What advantage for America's allies did the lend-lease program have over the cash-and-carry system?
2. Why was the Atlantic Charter drafted?
3. Why was Japan willing to risk war with the United States and Britain over oil?
4. What did Roosevelt refer to as "a date which will live in infamy"?

Critical Thinking

5. Why was the Soviet Union's scorched-earth policy an effective tactic against Germany? Would this tactic have been as effective in the hands of other nations under German attack, such as France or Denmark? Explain

On April 25 American and Soviet infantrymen stood looking at each other from opposite banks of the broad Elbe River, which runs through eastern Germany. (See map on page 751.) Some Americans, against orders, rowed quietly across the river. The Soviets met them with hearty hugs and handclasps, although for most, it was the first time they had seen an American.

The End of Hitler. In his underground headquarters in Berlin, Hitler, his longtime friend Eva Braun, whom he hastily married, and a few faithful followers waited for the end. Deep as they were, they could feel the shudder as bombs hit the ground above their heads. Hitler, determined to avoid capture by the Soviets, decided to go out in flames like a warrior of old. On April 30 he shot himself, while his wife took poison. Then, following instructions, their bodies were taken up to the garden, doused with gasoline, and burned. Two days later, Berlin fell to the Soviets.

On May 7 General Eisenhower accepted the unconditional surrender of Nazi Germany. The next day, **V-E day** (Victory in Europe), marked the official end of one part of the war.

Picturing History A newsboy announces V-E Day

SECTION 3 REVIEW

Key Terms and People

Explain the significance of: George Marshall, Dwight D. Eisenhower, convoys, Operation Torch, Erwin Rommel, *Afrika Korps*, partisans, D-day, Operation Overlord, George Patton, Battle of the Bulge, V-E Day

Main Ideas

1. What were the first important decisions made by the American-British alliance?
2. How did the Americans manage to get badly needed supplies to the Soviets? What were the dangers associated with the method used?
3. What significance did the Battle of the Bulge hold for the Allied forces?
4. How did Hitler avoid capture by the Soviets as they entered Berlin?

Critical Thinking

5. Was the Battle of Stalingrad a victory or a defeat for the Soviets? Explain.

SECTION 4

Allied Troops Advance on the Pacific Front

GLOSSARY TERMS: **kamikaze, Manhattan Project, Hiroshima**

Although Roosevelt and Churchill had agreed that victory over Germany came first, the Americans did not wait until V-E Day to move against Japan. On the contrary, as soon as possible, the United States began to wage an aggressive military campaign in the Pacific.

The Japanese Win Early Victories

During the first five months after the attack on Pearl Harbor, the Japanese made tremendous advances in all directions. They overran Hong Kong, French Indochina (now Laos, Cambodia, and Vietnam), Malaya (including the naval base at Singapore), Burma, Thailand, and the Dutch East Indies (now Indonesia), reaching as far south as New Guinea and the Solomon Islands. To the east, they captured Guam and Wake Island, as well as two islands in the Aleutian chain in Alaska.

Picturing History
As Supreme Allied Commander of forces in the Southwest Pacific, Douglas MacArthur ordered the invasion of the Japanese islands.

Picturing History
Congress awarded Colonel James "Jimmy" Doolittle a Medal of Honor for his courageous bombing raid on Tokyo.

In the Philippines, some 36,000 American and Filipino troops under General **Douglas MacArthur** succeeded in holding off a Japanese army of 200,000 for four months in the Bataan peninsula and then for another month on the fortress island of Corregidor, at the entrance to Manila Bay. When it became clear that the situation was hopeless, Army Chief of Staff George Marshall ordered MacArthur to escape to Australia. MacArthur did so, saying as he left, "I shall return."

As a result of Japan's conquests, the prestige of white people in Southeast Asia, which had been based on their hitherto unquestioned military power, was destroyed. Even after the Japanese were gone, people in the area were never again willing to live under white rule.

The Allies Stem the Japanese Tide

By the spring of 1942, Japanese armies were at the gates of India, the Japanese fleet was menacing Australia, and even the Pacific coast of the United States was threatened. In April, however, the gloom lightened. Sixteen B-25 bombers, commanded by Colonel James H. Doolittle, took off from the aircraft carrier *Hornet* and dropped a few bombs on Tokyo. The daring daylight raid had no strategic value, and all the planes went down in China, where the crews were forced to bail out. Nevertheless, the raid made the Japanese realize that their islands were vulnerable to bombs. It also made Americans feel a lot better.

Then early in May, a combined American and Australian fleet intercepted a Japanese fleet in the Coral Sea. In the battle that followed, there was no ship-to-ship contact. All fighting was done by carrier-based planes. Although the Americans and Australians lost more ships than the enemy, they halted Japan's attempt to invade Australia.

A month later Japan met a worse defeat at the Battle of Midway. Four aircraft carriers it could never replace were sunk, other ships were badly damaged and two hundred fifty-three planes were destroyed. American losses were one carrier, one destroyer, and one hundred fifty planes. In this battle also, carrier aircraft rather than ships were the decisive element. The Japanese, who had been heading for Hawaii, turned back to their base. They no longer held unchallenged control over the Pacific.

Allied Troops Leapfrog to Japan

The Pacific theater of war, or area where the fighting took place, posed several serious problems for the United States and its allies. Japan was protected by some three thousand miles of water in which were literally hundreds of fortified islands. Even small coral atolls (an *atoll* is a ring-shaped island surrounding a central lagoon) contained an airstrip, guns, and determined Japanese. To storm every island would probably have taken a generation. Instead, MacArthur came up with a different tactic that he called leapfrogging. That is, the Americans would mount attacks only on selected islands. The Australians and New Zealanders would then bomb and mop up the Japanese garrisons that had been bypassed.

The Battle of Guadalcanal. The American offensive began in August 1942. United States marines landed on Guadalcanal in the Solomon Islands, which form a thousand-mile-long barrier east of New Guinea and Australia. (See map on page 755.) Two days after American troops had established a beachhead, Japanese cruisers sank almost all the American transport ships.

For the next six months the marines, who were short of food and equipment, clung to the island's airstrip while Japanese and American ships and planes fought one engagement after another. The tropical sun and rain created a steaming hell by day, while the strange bird and animal sounds made the jungle nights a time of uneasy rest. The American fleet under Admiral William F. Halsey routed a massive Japanese fleet in November. Finally, early in 1943, the Japanese withdrew from Guadalcanal, leaving the Americans with a valuable base from which to launch their offensive.

Return to the Philippines. The American return to the Philippines was actually made from two directions. MacArthur's troops moved toward the islands from the south, while a fleet under Admiral **Chester W. Nimitz** moved toward the islands from the east. By February 1944 Japan's outer defenses had been cracked with the capture of the Solomon, Gilbert, and Marshall islands. By June 1944 the Americans were attacking Japan's inner defenses in the Mariana Islands. The Japanese fought a tremendous naval engagement—the Battle of the Philippine Sea—in an effort to prevent the landings in the Marianas. However, the battle dealt a crippling blow to Japan's carrier planes, 345 to a loss of only 17 for the Americans. It also placed Japan's home islands within reach of American land-based bombers for the first time.

In October the MacArthur and Nimitz forces—consisting of 174,000 soldiers in 738 ships—converged on Leyte Island in the Philippines. (See map on page 755.) MacArthur himself and a few officers, most of whom had fled the Philippines two years earlier, headed for land in a small barge. Fifty yards from shore, MacArthur stepped off into the knee-deep water, waded to the beach, and announced, "I have returned."

The Japanese threw their entire fleet into the Battle of Leyte Gulf. **Kamikaze** (kä' mi kä' zē) suicide pilots crashed their bomb-laden planes into American ships, killing themselves and large numbers of the ships' crews. (The word *kamikaze* means "divine wind" after a typhoon that in 1281 destroyed Kublai Khan's fleet when it attempted to invade Japan from China.) After three days of fighting, however, it was the Japanese fleet that was crushed. Three battleships, four aircraft carriers, thirteen cruisers, and almost four hundred planes disappeared beneath the sea.

A New President Takes the Reins

Roosevelt did not live to see the final victory of the Allies. On the morning of April 12, 1945, the President was posing for an artist who was painting his portrait. He sat in an armchair in the living room of the Little White House in Warm Springs, Georgia. Suddenly he put his hand to his forehead and said, "I have a terrific headache." Then he slumped over. He was put to bed, and doctors were called. He had suffered a stroke. Within hours he was dead.

He was mourned throughout the world. There were people in the armed services who could not remember a time when FDR had not been President. Harry Truman, uneasy and inexperienced, took over the reins of office.

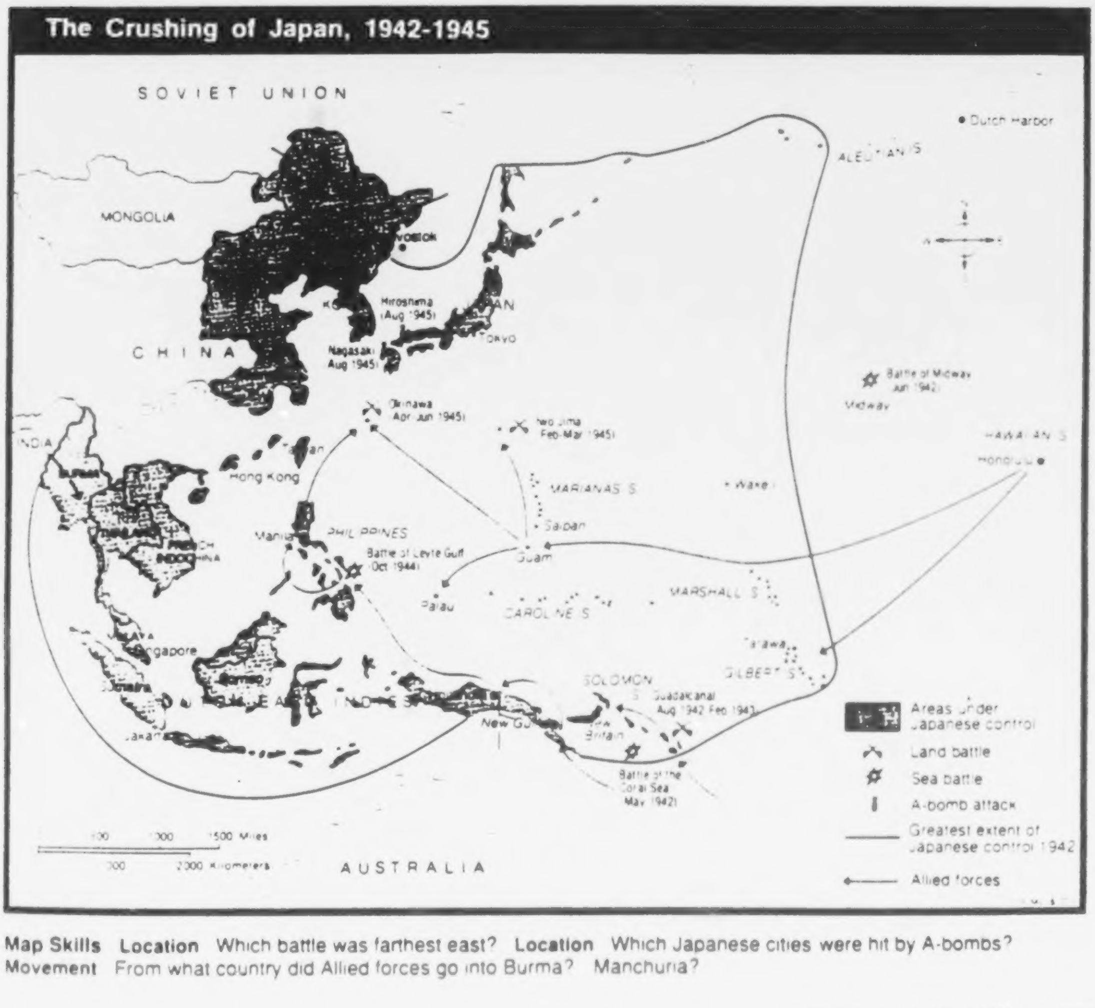
Picturing History The face of Navy serviceman Graham Jackson expresses the sorrow of all those who lined the streets as FDR's body was carried to the train at Warm Springs on the day after his death.

The Atom Bomb Ends the War

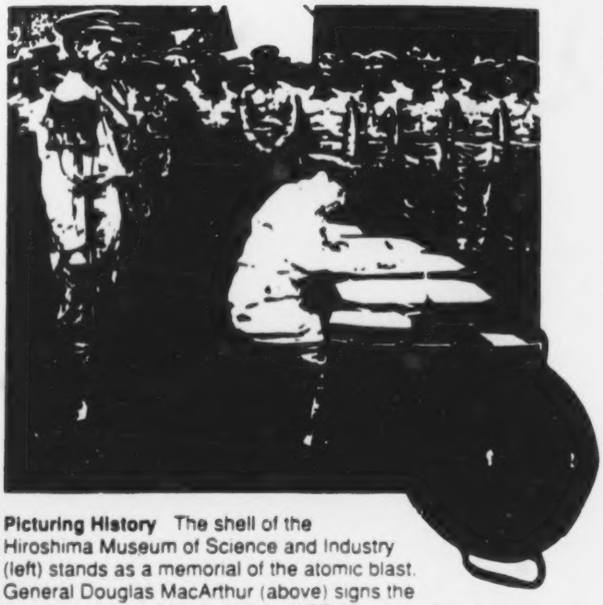
After the capture of the Philippines, only two major battles remained. However, they were among the worst of the war—Iwo Jima (ē'wō jē' mə) and Okinawa (ō'kə nä' wə). The Japanese forces on each island held out for many weeks in the spring of 1945. Furthermore, each was so savagely defended that it gave Americans a chilling foretaste of what the invasion of Japan's home islands would be like. Churchill thought that the cost would be "a million American lives and half that number of British."

As matters turned out, no invasion of Japan was necessary. In 1942 a controlled nuclear reaction had been achieved in a small laboratory under the concrete football stands at Stagg Field at the University of Chicago. Colonel, later General, Leslie Groves of the Army Corps of Engineers had then been given the task of producing the uranium 235 and the plutonium 239 needed for an explosive device. Under the code name of the **Manhattan Project,** two plants for this purpose had been built at Oak Ridge, Tennessee, where they could make use of the vast water and electric power resources of the TVA. A third plant was located at Hanford, Washington.

Creating the A-Bomb. At the same time, a group of American, British, and European-refugee scientists headed by Dr. **J. Robert Oppenheimer** had put together the first atomic bomb at Los Alamos, New Mexico. At 5:30 on the morning of July 16, 1945, it was exploded in the desert near Alamogordo air base. There was a burst of blinding light, visible 180 miles away, a deep-growling


The Crushing of Japan, 1942-1945
SOVIET UNION
MONGOLIA
CHINA
INDIA
Hiroshima (Aug 1945)
Nagasaki (Aug 1945)
Tokyo
Dutch Harbor
ALEUTIAN IS.
Battle of Midway (Jun 1942)
Midway
HAWAIIAN IS.
Honolulu
Okinawa (Apr-Jun 1945)
Iwo Jima (Feb-Mar 1945)
MARIANAS IS.
Wake I.
Saipan
Guam
Hong Kong
Manila
PHILIPPINES
Battle of Leyte Gulf (Oct 1944)
Palau
CAROLINE IS.
MARSHALL IS.
Tarawa
GILBERT IS.
Singapore
SOLOMON IS.
Guadalcanal Aug 1942-Feb 1943
New Britain
Battle of the Coral Sea (May 1942)
AUSTRALIA
500 1000 1500 Miles
1000 2000 Kilometers
Areas under Japanese control
Land battle
Sea battle
A-bomb attack
Greatest extent of Japanese control 1942
Allied forces

Map Skills **Location** Which battle was farthest east? **Location** Which Japanese cities were hit by A-bombs? **Movement** From what country did Allied forces go into Burma? Manchuria?



Picturing History The shell of the Hiroshima Museum of Science and Industry (left) stands as a memorial of the atomic blast. General Douglas MacArthur (above) signs the Japanese surrender aboard the USS *Missouri*. A watch (right) found in the ruins of Hiroshima marks the blast.

blast, scalding wind, and then a gray mushroom cloud that rose slowly toward the sky. Words from the *Song of God*, a sacred Hindu text, came into Dr. Oppenheimer's mind as he watched: "I am become Death, the shatterer of worlds, waiting that hour that ripens to their doom." In truth, the world has not been the same since.

On July 26, 1945, a warning was sent to Japan that it faced "prompt and utter destruction" unless it surrendered. This warning was issued by the participants at the Potsdam Conference held in Berlin. (See page 758.) On August 6 a 9,000-pound atomic bomb was put aboard a B-29 bomber named the *Enola Gay*, after the mother of pilot Colonel Paul W. Tibbets, Jr. At 8:15:30 A.M. the bomb was dropped on the city of **Hiroshima**, an important military center. It killed about 71,000 people, horribly injured another 68,000, and flattened four square miles of the city. Three days later a second bomb hit Nagasaki, killing 36,000 persons, injuring 40,000, and leveling almost half the city. Together, though, the two atomic bombs took fewer lives than the regular air raids on Tokyo had.

On August 14 Emperor Hirohito, despite opposition from some of his military leaders, made the decision to surrender unconditionally. Dozens of American and British ships sailed into Tokyo Bay. There, on September 2, 1945, the formal surrender was signed on the deck of the battleship *Missouri*. History's first total and global war was over.

SECTION 4 REVIEW

Key Terms and People

Explain the significance of: Douglas MacArthur, Chester W. Nimitz, kamikaze, Manhattan Project, J. Robert Oppenheimer, Hiroshima

Main Ideas

1. What effect did Japan's victories in Southeast Asia have on Asian attitudes toward white rule?
2. What did the Battle of the Coral Sea and the Battle of Midway show about the Pacific?
3. What military significance did its victory at Guadalcanal hold for the United States?
4. What was the mission of the *Enola Gay*?

Critical Thinking

5. Discuss some possible reasons for the choice of the name *kamikaze* for the Japanese suicide pilots. How might the name have inspired the young pilots?

CURRICULUM PROJECT:

GENDER ISSUES IN TRANSITIONAL CHINA

JANA S. EATON

FULBRIGHT-HAYS SEMINAR ABROAD: CHINA

SUMMER, 1998

Home Address:
365 Firethorne Drive
West Chester, PA 19382
610-793-2511
jeaton@worldlynx.net

School Address:
Unionville High School
750 Unionville Road
Kennett Square, PA 19348
Fax: 610-347-1890
Phone: 610-347-1600
jeaton@ucf.k12.pa.us

Gender Issues in Transitional China: 1998

By Jana S. Eaton
Unionville High School, Kennett Square, Pennsylvania

Background Notes and Rationale:

Women in highly-patriarchal dynastic China suffered severe forms of discrimination, ranging from infanticide to foot binding. They were considered the property of their husbands and fathers and had virtually no legal rights. Marriages were arranged, and many Chinese women were concubines, often little more than sex slaves. Women were not educated in anything except home-making, and they had no right to own or inherit property.

In 1949, the People's Republic of China (PRC) was founded and became a watershed in history for Chinese women as the PRC proclaimed legal equality regardless of gender. Under the Constitution of 1982, women have the right to vote and equal rights in the political, economic, cultural and social (including family) sectors of society. Other basic pieces of legislation supplement the Constitution. The Law on the Protection of the Rights and Interests of Women protects the rights of women in the family, extends their property rights and provides for affirmative action to increase their participation in the political process. The Marriage Law was intended to end arranged marriages and allow for divorce based on mutual consent; it placed the responsibility for family planning on both partners. The Inheritance Law was designed to end the practice of excluding females from inheriting. There is also a relatively new Labor Law (1995) which prohibits discrimination on the basis of sex and provides for maternity leave. The Compulsory Education Law of 1986 required that all children receive nine years of education.

Yet, in spite of these "great leaps forward" for women since 1949, what appears on the law books isn't always being enforced. In fact, now that China is in the midst of a major overhaul of its economic structure, women are the ones paying a disproportionately heavy price. They are laid-off more frequently and hired less frequently than their male counterparts. They are less educated and often subjected to discriminatory practices from early childhood. The significantly higher ratio of males to females suggests that gender-based abortions are still taking place in spite of the fact that they are illegal when performed for gender selection. In the past decade, there have been significant increases in the rates of divorce, abuses committed by husbands and crimes perpetrated against women. And women are still under-represented in the political arena. The bottom line is that you can't study China's Constitution and laws to determine the status of women in China today.

This lesson will provide an opportunity for your students to learn about Chinese women in today's context and to compare their issues with their counterparts in our own country. Students will probably conclude that many of the concerns of women in China are comparable to those experienced by American women at some point in time; they will also understand that most of the real differences come from contrasting historic and contemporary political, economic and social structures. Students will gain factual knowledge of women in China and will sharpen their skills in evaluating, analyzing, synthesizing and comparing and contrasting. In addition, the final activity requires a performance-based activity which is the basis for assessing student achievement in this lesson.

National Council for the Social Studies: Standards--Thematic Strands

VI. Power, Authority and Governance:
  a. Examine persistent issues involving the rights, roles, and status of the individual in relation to the general welfare.

IX. Global Connections:
  d. Analyze the causes, consequences, and possible solutions to persistent, contemporary, and emerging global issues, such as health, security, resource allocation, economic development, and environmental quality..
  e. Analyze the relationships and tensions between global interests in such matters as territory, economic development, nuclear and other weapons, use of natural resources and human rights concerns.
  h. Illustrate how individual behaviors and decisions connect with global systems.

X. Civic Ideals and Practices:
  b. Identify, analyze, interpret, and evaluate sources and examples of citizens' rights and responsibilities.
  c. Locate, access, analyze, organize, synthesize, evaluate, and apply information about selected public issues--identifying, describing, and evaluating multiple points of view.

Recommended Grade Level/Course Placement:

This lesson is designed for use in a world history or civilization course or a comparative cultures class at the secondary level. It can also be used in an Advanced Placement comparative government and politics class.

Objectives:

Knowledge--Students will

- acquire basic knowledge of the current status of women in China by reading Ms. Eaton's article, "Gender Issues in Transitional China"
- demonstrate knowledge of the basic issues faced by women in the U.S. and China today

Attitude--Students will

- recognize that a study of other cultures will often suggest solutions to the problems of one's own society.

- understand that there is a strong relationship between educational levels of a society and the treatment of women
- understand that there is generally a positive correlation between economic development and improvement in the status of women in societies
- understand that Asian societies have traditionally placed more emphasis on the rights of the state as a whole and on groups rather than on individuals, as has been more the case in the West

Skills--Students will

- analyze and evaluate the reading by Ms. Eaton on the status of women in China today
- predict the impact of continued economic restructuring in China, as well as the impact of a continuation of the Asian financial crisis (world crisis?) on women in China
- demonstrate how the political structure and political culture of a society provide the parameters within which gender issues will be addressed in societies
- assess whether the experiences of either the U.S. or China could help the other society to solve the problems concerning gender
- design a skit which clearly demonstrates understanding of the relative positions of women in the U.S. and China

Materials and Sources:

- 1. Appendix 1: "Gender Issues in Transitional China"

- 2. Appendix 2: Assignment: Directions, Questions, Grading Rubric

- 3. Optional: The *China Daily* is a newspaper that is on the Internet and archives issues for one year. At present, there is no charge for searching this paper on-line. Students can use this source to update their information on women in China and to study the type of information that is available to the public in an English language newspaper with the largest circulation in mainland China: http://www.chinadaily.net

- 4. Optional: If you have Internet access, go to the China Photo Gallery in Ms. Eaton's Web site to see photos of transitional China and of Chinese women and children: http://www.ucf.k12.pa.us/jeaton/

- 5. Optional: You can get excellent statistics on women in the U.S. and China from the U.S. Bureau of the Census, International Data Base, http://www.census.gov/cgi-bin/ipc/

- 6. Optional: Excellent resources on teaching about Asia may be found in the extensive data bases of the AskEric Service: http://ericir.syr.edu

- 7. Optional: Another excellent data base of teaching materials on China is the Ask Asia site out of the University of Indiana: http://www.askasia.org/for_educators/fe_frame.htm

- Strategies or Instructional Procedures:

A. Briefly explain the purpose and rationale underlying this lesson. Emphasize that this assignment addresses significant issues for the young people in all societies, including our own, as they have probably already encountered significant gender issues and will probably need to address further concerns as they enter the work place and become parents.

B. Distribute copies of the reading to each student. Have them read and highlight the article.

C. Distribute Appendix 2 and explain the grading rubric. Then, divide the class into groups of about six and have each group design and perform a skit in which they depict young adults compare and contrast the major gender issues in the U.S. and China. This may be done through a discussion format or through role-playing. If there is time and you have Internet access, students may search for further information on-line. Students should then perform their skits for the entire class.

D. Assure students that you will be circulating to answer any concerns that students might have about the assignment.

Evaluation or Assessment:

- Students should be evaluated according to the stated rubric in terms of both group and individual contributions, or by another rubric of the teacher's choosing. The quality of the output is generally better if the students know in advance how they will be graded and what is expected.

- Extension and Enrichment:

  - Use the Internet to find out the results of a cooperative, online, comparative gender studies project done by Mrs. Eaton's class at Unionville High School (http://www.ucf.k12.pa.us/~jeaton/), Unionville, PA, and Shinji Masui's class at Akatsukayama High School (http://www.masui.com/) in Kobe, Japan. (Note that most Chinese schools do not have Internet access, but plans for access by schools are in place at present.)

  - Use the Internet to search for further information on any of the issues related to this project. Search terms might include "China" or "Chinese" and "women."

Using Boolean searches will yield more useful information. For example, you might phrase you search like this: (China or Chinese) and women and (rights or status or education or employment). Consult the directions in the help section of your search engine's homepage for using Boolean and other advanced searching techniques.

APPENDIX 1:

GENDER ISSUES IN TRANSITIONAL CHINA

JANA S. EATON

1998

Gender Issues in Transitional China

Jana S. Eaton

August, 1998

Mao Zedong proclaimed that women were equal to men in his China: They "hold up half of the sky." Today, the Chicken Little phenomenon is becoming a reality for women in China: The sky really does seem to be collapsing on them as China experiences unprecedented change on the eve of the twenty-first century. For women, China today is full of incongruities. While women have undeniably gained social, economic and political rights since 1949, the rapidity and enormity of the transformation taking place in China today seem to be repelling Chinese women backwards rather than forward into the future.

I recently returned from China after spending a summer there as a participant in the Fulbright-Hays Seminar in China. I traveled with fifteen other secondary and college-level educators and our scholar-escort, internationally-recognized Sinologist Dr. Stanley Rosen; Dr. Rosen has done considerable research on gender issues in China over the years. In addition, I met with scholars specializing in gender issues and women's movement leaders in Beijing, Xian, Shanghai, Kunming and Hong Kong.

Women in highly-patriarchal dynastic China suffered severe forms of discrimination, ranging from infanticide to foot binding. They were considered the property of their husbands and fathers and had virtually no legal rights. Marriages were arranged, and many Chinese women were concubines, often little more than sex slaves. Women were not educated in anything except home-making, and they had no right to own or inherit property.

In 1949, the People's Republic of China (PRC) was founded and became a watershed in history for Chinese women as the PRC proclaimed legal equality regardless of gender. Under the Constitution of 1982, women have the right to vote and equal rights in the political, economic, cultural and social (including family) sectors of society. Other basic pieces of legislation supplement the Constitution. The Law on the Protection of the Rights and Interests of Women protects the rights of women in the family, extends their property rights and provides for affirmative action to increase their participation in the political process. The Marriage Law was intended to end arranged marriages and allow for divorce based on mutual consent; it placed the responsibility for family planning on both partners. The Inheritance Law was designed to end the practice of excluding females from inheriting. There is also a relatively new Labor Law (1995) which prohibits discrimination on the basis of sex and provides for maternity leave. The Compulsory Education Law of 1986 required that all children receive nine years of education.

Yet, in spite of these "great leaps forward" for women since 1949, what appears on the law books isn't always being enforced. In fact, now that China is in the midst of a major overhaul of its economic structure, women are the ones paying a disproportionately heavy price. They are laid-off more frequently and hired less often than their male counterparts. They are less educated and often subjected to discriminatory practices from early childhood. The significantly higher ratio of males to females suggests that gender-based abortions are still taking place in spite of the fact that they are illegal when performed for gender selection. In the past decade, there have been significant increases in the rates of divorce, abuses committed by husbands and crimes perpetrated against women. And women are still under-represented in the political arena. The bottom line is that you can't study China's Constitution and laws to get an accurate picture of women in China today.

Under the leadership of Zhu Rongji, who took over as China's prime minister in March of 1998, China is moving rapidly in the direction of "market socialism," a euphemism for capitalism. Zhu announced a bold plan to cut loose unprofitable state enterprises, reform a failing banking system, and reduce the colossal bureaucracy by half. The government has proceeded to privatize or eliminate state-owned industries that have been unprofitable, thus ending the idea of the state as an "iron rice bowl" or source of cradle-to-casket government support. It is estimated that over 11 million workers have been laid-off to date and that another 20 million workers will lose their jobs by 2000. The *China Daily* puts the current figure of unemployed at 13 million, but this figure is probably on the low side.[1] While the government implores the private sector to absorb the unemployed, this sector often requires skills that many of the unemployed do not possess. Furthermore, the state industries are often being dismantled more quickly than private enterprises can be developed to replace them. China's colossal, bloated bureaucracy is also scheduled for massive downsizing. Zhu Rongji projected that the it will be halved within five years. There are growing indications however, that implementation of some of these far-reaching reforms will be delayed in order to avoid large-scale civil unrest resulting from massive unemployment and a continuation or deepening of the Asian financial crisis.

How are women faring during these unprecedented layoffs? According to Wai Ha Lam at the Association for the Advancement of Feminism in Hong Kong, the government reports that women make up forty percent of the work force in China and sixty percent of the nation's laid-off workers. But unemployment figures by the government don't give the real picture," according to Wai. She explains that women are often underemployed in jobs that are not commensurate with their skills and that the more highly paid they are, the more likely they will be released to cut costs. "Retraining programs often don't work because they have age limits and educational qualifications that many unemployed women can't meet."[2] Furthermore, there are disincentives to hiring women in cost-conscious institutions. Dr. Rosen related an incident where a college chairman allowed three female faculty members to take maternity leave, as provided for under the 1995 law. However, he was not allowed to replace these individuals. As a result, he vowed never again to hire women for faculty positions. Failure to promote competent women as often as men is another commonly-practiced form of discrimination.[3] According to Professor Shi Jinghuan, a comparative education specialist who designed the first gender issues course in China, "There is usually no recourse for gender discrimination in the work place. It is very difficult to prove, and even the government agencies discriminate." Some male officials have even made public statements to the effect that layoffs of female employees are justified because Chinese women should be returning to their homes to take care of their children.[4]

There is also a retirement age differential in China: Men retire at age sixty and women at age fifty-five. Allowing women to retire earlier than men was once regarded as a form of "protection" for women. In today's economy and political culture, many women are viewing this differential as discriminatory and argue that both the husband and wife must work in order to maintain an adequate standard of living.

Women comprise just under thirty percent of the civil servants in the bureaucracy. There is no data on layoffs by gender in the civil service sector, but we were advised that a disproportionate percentage of women would be released from their jobs in this sector also.[5] College students who are preparing for government jobs will also find their options very limited. Already, many of these women are switching to majors in education; teaching, they feel, is more secure than jobs in the civil service.

In terms of education, seventy percent of China's 140 million illiterates are female. Initial school enrollment at the primary level is the same for boys and girls; the problem is in retaining the girls, as their drop-out rates increase over the years proportionately more than the rates for the boys.[6] In higher institutions (universities), females comprise thirty-six percent of the enrollees, up from twenty-four percent in 1978.[7] Illiteracy among women is particularly high in rural areas, especially among highly-patriarchal Muslim groups. Shi Jinghuan explained that these groups tend to have large families but "won't count girls as part of their families because they belong to their future husband's family." The girls tend to marry young, and men do not want to marry women who have more education than they do, so "the girls' families see no benefit in continuing their education beyond a few years at the primary level."[8] Another researcher elaborated: "In many minority areas, girls have to stay home after ten years of age to learn home skills like embroidering and cooking to make them marriageable."[9]

In both home and school settings, gender role socialization puts females at a disadvantage at an early age. Professor Shi Jinghuan points out the stereotypic gender roles are usually learned from well-intentioned parents and teachers:

> Girls feel that their parents are disappointed that they aren't boys. Some girls even try to act like boys to please their parents. In school, the hard questions go to the boys and the easy questions go to the girls. Teachers claim that girls lose face when they can't answer a hard question but that the boys can handle this well.[10]

In one experiment, Beijing Normal University student teachers played a game featuring a wolf with kindergarten-age children. While almost all of the children wanted to be the wolf, seventy percent of the future kindergarten teachers chose boys "because wolves are powerful, tough and strong." Twenty percent chose girls for the role, reasoning that the girls would cry or be upset if they were not selected. Only ten percent of the respondents said that the child's gender should have no bearing on the selection process, yet none of the teachers felt that their selections or reasons were discriminatory. "These teachers had no idea that the way they organize games and distribute toys can limit girls' perceptions of what they can do."[11]

Teachers also have considerable influence on what courses female students will take and the careers for which they will prepare. "They tend to steer girls away from the sciences but feel that teacher is a job for girls." Even the texts reinforce gender stereotypes. "We have some top women leaders but they don't appear in texts. For example, Zhou Enlai's wife was an accomplished political leader but is shown in a text as Zhou's wife and is handing an umbrella to a guard." Likewise, males are pictured, mostly as competent professionals, six times more than are girls in the texts that were analyzed, thus reinforcing the stereotype that males are more suited to high-paying jobs than are females.[12]

As social controls in China weaken, women are confronting a new host of problems. The incidence of violence against women, including spouse abuse and rape, is increasing "at an alarming rate." Violence against women by their spouses is particularly serious in the countryside, but "most women won't speak out."[13] Likewise, divorce rates have soared in the past two decades, especially in the cities; the most common reason is infidelity on the part of the husband. Sexual harassment, a relatively new concept in China, is a common occurrence in both public places and the work place, but Shi Jinghuan knows of no cases that have been taken to court by Chinese women. Dr. Rosen explained that women don't report cases of harassment because it involves such a loss of face: "The men embarrass women by making a joke out of it." Rosen also reported that the past-practice of selling brides is now flourishing, especially in the countryside. Often, impoverished peasants will sell their daughters for money to "marriage brokers." In numerous other instances, girls are literally kidnapped by these unscrupulous dealers.[14] And, of course, the world's purportedly oldest profession, prostitution, is flourishing. We observed numerous female prostitutes illegally "working" hotels frequented by foreigners, especially in Shanghai.[15]

Abortions performed for the purpose of eliminating female fetuses are now illegal under the Law on Maternal, Infant Health Care of 1994, as is identification of gender for the purpose of aborting female fetuses. However, abortions are still commonly performed for this purpose, resulting in the significantly higher ratio of boys to girls (118 to 100) being born in China.[16] Female infanticide is also illegal but is still practiced occasionally in rural areas. Both abortion and female infanticide have historic roots in the feudal, Confucian societies where females were dehumanized and considered to be vastly inferior to males.

On the long flight home, I chatted with a couple who was returning from China with the second baby they had adopted from a Chinese orphanage. Both children are healthy girls. The father explained that there are many robust girls available for adoption in China, but that the only boys obtainable were a relatively few with moderate to severe disabilities or physical deformities. On the birth of a male child, some Chinese families give up their daughter(s) to make a place for the male, thus conforming with government restrictions on family size. (Currently, the one-child-per-family policy is strictly enforced in most urban areas; enforcement in rural areas varies but is, in general, more lax. Ethnic minorities are not subject to any family-size restrictions but most also strongly prefer male offspring to females. Note also that, even in urban areas, when two only-children marry, they are entitled to produce two children rather than one.)

There are groups in China that are attempting to address issues relating to the socio-economic and political status of women and gender discrimination. On the mainland, there are approximately 6,000 women's organizations, the largest of which is the All-China Women's Federation, an umbrella group for other municipal women's federations; these groups are "bridge organizations" between various groups within the Party and the government.[17] While they do represent a wide variety of concerns relating to women, it must be remembered that they are also sponsored by the government, which has always considered the concerns of women as secondary to economic goals. Thus, there is, at times, a conflict of interests. In fact, I found that the leaders of the Shanghai Municipal Women's Federation tended to downplay women's problems, and, in some cases, actually reinforced negative stereotypes. For example, working as a policeman was termed "unsuitable" for women, and driving a taxi is "too difficult for women." Regarding layoffs of women due to restructuring of the economy, I was told that "Layoffs are seen as positive because there are new ways for women to get back jobs." Shang Yafen, Chief of the Liaison Department, further explained that the Shanghai Women's Federation is working with the Labor Bureau of Shanghai to provide "training and skills to make women more competitive and to prepare them for the new work types that are now demanded."[18] As an appendage of the Chinese Communist Party (CCP), the Federation tends to be conservative. One of its stated goals, for example, is to protect the "legitimate" rights and interests of women. While certainly not a radical advocate, the Federation has undeniably benefited women and children throughout China. In Shanghai, for example, the Federation sponsors a Children's Scientific Center, the Municipal Kindergarten, the Music Kindergarten, the Shanghai Nursery, the Women Cadres' School, the Women Education Center, the Women Activity Center, a Women's Credit Bank and a Women's Travel Service Agency. They also support research in women's studies and a variety of other activities that benefit women and their families. One long-term project involves monitoring advertisements to identify those which depict women as sex symbols or subordinate to men. The businesses and advertising firms are then notified that the Federation considers the ads to be offensive, but compliance with the requests to change or discontinue the ads is voluntary.

Women in China are also organizing conferences focusing on women's issues; they are mostly attended by well-educated, middle-class urban women. Several hot lines are also now in place to address the needs of women. Hou Shijin, Associate Professor of Psychology at Beijing Normal University, helped to organize the first hot line in Beijing for women. They have received 30,000 calls over the six-year period they have been in existence, but many Chinese women are still reluctant to consult outsiders with domestic or personal problems. The hot line is staffed by trained professionals who counsel and refer to other organizations, such as Beijing's Women's Health Network.[19]

Women are also entering politics in China but comprise only 21 percent of the National People's Congress and hold only one of the seventeen Politburo seats and three of forty-one ministerial-level positions.[20] More often than not, however, many powerful women in visible political positions do not champion women's issues. According to Rosen, "They are often marginalized into doing 'women's work,' such as family planning, education, or women's federation work rather than what are considered to be the 'hard' or more important tasks such as those relating to economic development."[21]

In the final analysis, the fact that Chinese women are better off now than they were in dynastic China is undisputed. Yet, these gains fall short of what the CCP and Chinese government would have us believe; socialist rhetoric touting attainments in gender equality is often more impressive than the reality. The adverse effects on countless Chinese of further restructuring, with its corollary downsizing, will be exacerbated if the Asian financial crisis continues or deepens. Women, in particular, will suffer, as their rights and concerns will become dwarfed and then eclipsed by economic issues. The half of the sky that women are struggling to shoulder is indeed a heavy burden.

Notes

[1] Dong Furen, "Employment Reforms Set Out," *China Daily* (July 22, 1998): 4.

[2] Wai Ha Lam, Association for the Advancement of Feminism, Hong Kong, lecture-discussion, Tuesday, July 28, 1998.

[3] Professor Stanely Rosen, China specialist, Political Science Department, University of Southern California, comments at Beijing Normal University, Friday, June 10, 1998.

[4] Professor Shi Jinghuan, comparative education and gender issues specialist, Beijing Normal University, lecture, Friday, July 10, 1998.

[5] Professor Zhou Zhiliang, Institute of Law and Political Science, Beijing Normal University, lecture, Wednesday, July 1, 1998.

[6] Professor Tan Zhonghua, Assistant to the Director General, Ministry of Education, Beijing, lecture, Wednesday, July 1, 1998.

[7] *Educational Development in China* (Beijing: State Education Commission, PRC, 1997), 18.

[8] Shi.

[9] Tan.

[10] Shi.

[11] *Ibid.*

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[12] *Ibid.*

[13] *Ibid.*

[14] Rosen.

[15] One member of the CCP who spoke to us denied that AIDS is a problem in China, but a report by the World Health Organization states that there were an estimated 200,000 people in China who were living with HIV/AIDS in 1996 and over 400,000 by the beginning of 1998; prostitution in the coastal areas and injection of drugs in southwest China were cited as the two primary sources. "Report on the Global HIV/AIDS Epidemic" (World Health Organization, June, 1998), http://www.who.int/emc-hiv/global_report/rep_html/report3.html.

[16] 1998 Mid-Year Population Table 094. (U.S. Bureau of the Census, International Data Base, 1998), http://www.census.gov/cgi-bin/ipc/idbagg.

[17] Zhang Yafen, Chief of Liaison Department, Shanghai Municipal Women's Federation, lecture, Shanghai, Thursday, July 23, 1998.

[18] *Ibid.*

[19] Hou Shijin, Associate Professor of Psychology, Beijing Normal University, Founder Women's Hot line, comments, Friday, July 10.

[20] U.S. Department of State, "China Country Report on Human Rights Practices for 1997." (Washington D.C., January 30, 1998),http://www3.itu.int/MISSIONS/US/hrr97/chinalhtml.

[21] Rosen.

APPENDIX 2: SKIT ON GENDER ISSUES IN CHINA AND U.S.

DATE________ PERIOD________

DATE SKIT IS DUE TO BE PERFORMED ____________________________________

- The article, "Gender Issues in Transitional China," should have been read and highlighted be each group member prior to writing the following skit; you may refer back to items in the article at any time during the discussion or skit preparation.

- Your mission is to write and perform a skit which is about 10-15 minutes in length and which demonstrates your understanding of the complex issues faced by women in China today. This should be a comparative skit in which you role-play or depict situations or have scenes with discussions of women's social, economic and political status in both contemporary China and the U.S. You may use props, but they are not necessary and should be kept simple. (This lesson assumes that you are familiar with gender issues in your own country and how they are being addressed. If you need more information, you may have to search in the library or on the Internet.) Be sure to include information on how each of the following issues would probably be addressed in their respective societies:

- History: Basic pieces of legislation, historic treatment of women
- Economy: Work-related issues (layoffs, harassment, promotions, retirement, leaves, pay, legal protection)
- Social: Divorce, violence and spouse abuse, images of women, literacy, educational levels, stereotypes
- Political: Representation, rights, movements, equality laws, justice system, political culture, sources of help, advocacy and interest groups, restraints of political system

GRADING RUBRIC

Give your skit a title. then print the names of each member of your group in the blanks on the left side of the lower half of the page. Turn this sheet in to the teacher before you perform your skit. The teacher will take notes on the reverse side of this sheet and return the sheet to the group after the performances.

TITLE OF SKIT____

Group Grade: 50% of Total Grade

- Quality of the skit as performed:
- 50% Number & depth of issues covered
- 25% Authenticity of material presented
- 25% Creditable, dramatic presentation (clearly performed in engaging manner)

Individual Grade: 50% of Total Grade

- 50%: Effort and quality of individual contributions from teacher observation; demonstration of clear understanding of the issues in the reading
- 25%%: On task behavior and personal leadership contributions within the group process; serious approach to assignment
- 25% Effectiveness of individual performance in skit

NAME:	GROUP GRADE:	INDIVIDUAL GRADE:	TOTAL:

Ted Erskin is a teacher of Global Studies at Sunny Hills High School, Fullerton, California and is an instructor of World Geography at Pacific Christian College, and Concordia University, Irvine. Mr. Erskin was a recipient of the Fulbright-Hayes Seminars Abroad Fellowship to China in 1998. Following is an ethnographic study about government economic reforms as evidenced in a rural Chinese village in Yunnan Province.

A Walking Tour of Stone Village: Capitalism with Chinese Characteristics

Dark green carpets of rice, tall stands of corn, patches of tobacco – all checker the countryside as our bus climbs into the mountains. Distant, brown-brick villages squat around shade trees, while closer at hand, along the roadside, barefoot children scurry behind parents and water buffalo, stealing glances up into the faces of tourists more than happy to return smiles. This is not Beijing! After weeks of exploring the urban landscape of hutongs (streets), dodging in and out of dumpling shops, meandering through dimly lit museums, the bus is delivering us to the other China – the vast, rural landscape of peasants and rice paddies. While Chinese cities are fascinating, more than 850 million Chinese live in the country. This is a National Geographic moment!

Our sense of anticipation rises with the topography, promising new perspectives about China. Cresting a ridge, the bus slows to a crawl while hungry eyes, peering out of windows, feast on the scene of a Yi village reflected in the lake before us. Tall, jagged outcroppings of rock, called karst, rise out of the lake's quiet waters, march through the village, to stand like sentinels, watching over the hamlet. Aptly named – Stone Village – this impoverished community, tucked into the northeast corner of Yunnan Province, provides more insight into resurgent, modern China than quaint, ancient Cathay. First impressions prove deceptive; let the buyer beware – peasants are adept at mastering the basic tenets of capitalism.

The tourist experience continues. Venturing out of the hotel with a traveling companion, Jeanne, we angle towards the village streets. Locals, festooned in bright reds and blues, descend on us with cloth dolls, handbags, tie-dyed tablecloths, hats - fabrics of all kinds, all handcrafted by local artisans. "Bu yao. Bu yao," (No thanks. No thanks) allows us to proceed, but only slowly, as the villagers fade away leaving us in the company of one very persistent woman. Jeanne, lagging a few steps behind, haggles the price of two dolls for her granddaughters, as I, posturing as her disapproving husband, grouse about the prices. Silence behind me is suddenly explained; the sales woman strides to me, slaps my arm, jabs a finger in my face, and yells with a toothy grin, "Cheap! You .. Cheap!" While laughter diffuses the momentary tension, the sale is quickly concluded. After a short absence, the woman reappears, with an armload of tablecloths, rejoining us as we explore this labyrinth of streets.

The lanes meander between walled compounds and around corners of well-worn bricks. A brief glimpse through a doorway, here, reveals an old woman splitting firewood, there, children playing. Wide berth is given to a large pig snoring in the shade of a stone outcropping. Piglets and chickens, squealing and clucking, dart around a corner. A left turn by me to follow and snap a picture solicits an earnest tug on my right sleeve by our self-appointed guide, who pointing to the right, exhorts, "Toward village." I go left, uphill, as I act on a hunch; our salesperson seems too insistent, the village streets too quiet, for this time of day.

Doorways soon reveal young men hunched over sewing machines with rafters above, and walls behind, draped with the products of their labor. Sales associates hustle in and collect new stock to sell. Other tourists, on the streets below us, are being guided through the disorienting maze of right turns, soaking up the local color, as locals soak up their cash. The never ending circuit of right turns comprises a movie set, a vignette of Pearl S. Buck's *Good Earth*, engraving images of mud brick hovels, scratching chickens, and endearing children upon the receptive minds of foreign tourists. An audience willing to travel to this outdoor passion play, willing to suspend disbelief, are willing to provide the local Yi an economic opportunity.

Stone Village enjoys an easily exploitable geographic advantage. The rural setting, with miles of hand-carved marble roads, inviting visitors to explore immaculate fields; the village, complete with props and choreographed scenes of rural life; the stone forest, with stacks of karst providing a surreal, distinct setting – these resources are as valuable as iron ore, and, better, cannot be depleted. Village cadres and local families, teaming up with a Swiss tourism firm have formed a unique Chinese version of a joint-stock venture, the Yunnan Travel Holdings Company. Swiss capital and management skills, coupled with local labor and business acumen, have developed a marketing scheme which helps this formerly poverty stricken village diversify its local economy. Wealth generated by regional agriculture, which traditionally flows, like local rivers, to coastal regions, is beginning to trickle back into the local economy, providing opportunity and incentive to local entrepreneurs.

Back to the village. A series of left turns, as opposed to right turns, quickly brings the pedestrian to the *new* village, through the curtain of karst sentinels to where the Yi now go home at night. Out of the view of tourists, evening lights illuminate televisions and electric appliances, household furnishings the grandparents never dared dream about during the Cultural Revolution. New Jeep Cherokees parked on clean streets provide testimony to the miraculous potential of China's new economic reforms. This conspicuous materialism is a recent phenomena and provides a stark contrast to the destitution this community experienced a few years ago, and which many Yi communities still grapple with.

Numerous Yi communities, to the immediate north, desperately need the economic relief experienced by Stone Village. In 1993, more than 2.5 million Yi people lived under the Chinese level of poverty, earning less than US$60 per year while scratching out ever dwindling grain harvests from the overtaxed soil.[1] The plight of destitute minorities in southwest China's Yunnan and Sichuan Provinces underscore the need to break the cycle of poverty. The government must produce a workable solution which accomplishes more than simply feeding the people; a workable solution must build the capacity of local communities to create and sustain prosperity. As Chi Fulin, vice-president of the Chinese Society of Economic Restructuring, and responsible for charting a practical theoretical roadmap from the highly centralized economic planning of the 70s and 80s to a privatized, socialized free market explains,

> The real rationale for the existence of the nongovernmental private economy derives from the fact that people's individual economic interests and the free economic activities which are derived from these interests are important forces for the development of the economy as a whole, and the internal driving forces of the increasing efficiency of the social economy…The full development of the private economic sector, together with the activities through which the general public can make money honestly and in every possible way pursue a richer and more civilized life hence demonstrating [that]their own intelligence and creativity are the basic resources of prosperity and modernization…[2]

Using the offices and resources of China's Agricultural Bank, Kunming Communist Party officials are responding and helping local Yi families transform their commune into a locally owned system of shareholding. Farmers turn their legal, long-term utilization rights to the land into shares, creating a form of transferable wealth; shareholders form cooperative organizations with foreign investors, who provide capital, and in this case, started up the Yunnan Travel Holdings Company. Small amounts of farmland have been withdrawn from crop production to build two hotels, snack and curio stands, an outdoor auditorium, and a bull fighting arena. Majority control lies in the hands of the local communist party unit which makes all management decisions. Gao Shangjuan best describes this Yi business as, "an enterprise attached to a government-run unit [Kunming] which does business in the name of a collectively owned enterprise upon approval and certification by the local unit."[3]

Local families, and their recently elected cadres, have decided, as a unit, to disrupt the historical model of Chinese agriculture, that is, to increase food production by simply sending more workers into the fields while not creating more arable land. They are diverting young laborers into cash generating economic activities.[4] In Stone Village, this endeavor is tourism. Youthful guides orchestrate nightly laser shows in the karst fields, choreograph dance routines (accompanied by an accordion!), and shepherd guests on walking tours of the stone forest. Each excursion is supervised by elder members of the local unit; a pipe smoking old man propped against a tree, seemingly part of the local color, or a deeply wrinkled woman sitting on a stone, smile and nod as tourists pass by. Both whip out stamps and ink pads as the last guide hands over a work order to certify the number of customers. The Swiss tourism firm operates the hotel; the local unit orchestrates everything else from bull fights in the new arena to walking tours through the karst forest.

This experiment works. The central government has released its strangle hold on a centrally managed economy, allowing communities, which know how to survive, to employ utilitarian methods to put food on the table, clothe their children, and improve the quality of their lives. Local populations, operating in local markets, seem to be reviving capitalism, not as an ideology imported from Europe, but as a utilitarian response to local conditions, which can be practiced on any landscape of the earth.

To describe the economic vitality of Stone Village as *capitalistic* is a stretch -- an effort to paint the local picture in western language. It is an easy temptation to view events through post-Cold War lenses; will Communist China, also, join the capitalist world? Gao Shangquan and Chi Fulin's blueprint for economic reforms, outlined in *The Development of China's Nongovernmentally and Privately Operated Economy,* seems to draw more inspiration from A.V. Chayanov's *A Theory of Peasant Economy* than Adam Smith's *Wealth of Nations.* While Stone Village is trying to adapt certain Western agricultural or economic advances (theory of location, marginal analysis) to the transformation of their farmlands by redirecting family labor to generate a cash flow, they seem to not be focusing on rents or profits, but rather on survival.[5] This point needs clarification. The Yi villagers, when selling their handicrafts, have no bottom line. There exists no way for peasants to calculate the costs of production as the land and labor, timeless and communal, has no market value. The Yi are simply interested in finalizing transactions, sometimes at ridiculously low prices, because every cash transaction improves cash flow. Would a Yi salesperson agree to sell a product below the production cost? If the salesperson does not know that bottom line, the answer must be -- yes. Does a peasant know how to set a market price? No. He only knows the lure of cold cash. Shanghai business men can calculate and negotiate a good deal; Yi peasants only count the receipts at the end of each day. Walking tours of peasant markets, in Stone Village, and in the outer fringes of cities where farmers bring their produce to sell to urban wage earners, reveal an odd curiosity: no fixed prices, as would be found in package markets.

A substantial socialist literature exists from the 1910s and 20s, largely unread in the west, about how to transform northern Europe's and Russia's non-monetary agrarian economies into socialist communities before wedding the interests of these rural hinterlands to the dynamic needs of proletarian cities -- a necessity which absorbed much of Lenin and Stalin's time and energies. Chinese economists apparently are revising these socialist theories of Chayanov and Kosinskii and allowing rural communities, like Stone Village, to energize their peasant economies -- a vital, current mode of production which makes utilitarian sense when standing in the middle of Stone Village. China seems to be trimming her sails, tacking on a new course towards a long cherished goal of social justice. The current economic reforms should not be interpreted as Beijing abandoning Marxist ideals and embracing capitalism; Beijing is simply riding the currents of socialist market forces believing such a course will steer them ultimately into the safe anchorage of a communist society. Current economic reforms may well be China's version of Lenin's NEP.

Endnotes

[1] Huang Zhiling. "Yi People Fighting Poverty" *China Daily* (9 July 1998)

[2] Gao Shangquan and Chi Fulin, eds. *The Development of China's Nongovernmentally and Privately Operated Economy.* (Beijing: Foreign Languages Press, 1996, p54.) English language documents about economic reforms are made available in agreement with World Bank and IMF loan stipulations.

[3] Ibid. p 107.

[4] Chen Chunmei. "Rural Enterprises Provide Surplus Labourers with Jobs." *China Daily (12 July 1998)*

[5] A.V. Chayanov. *The Theory of Peasant Economy.* (Madison, Wisconsin: The University of Wisconsin Press, 1986, p 24)

Additional Readings.

David Rockerfeller and Akio Morita. "Capitalism East and West: A Dialogue." *New Perspectives Quarterly* (Winter, 1992)

Gao Shangquan and Chi Fulin, eds. *Several Issues Arising During the Retracking of the Chinese Economy.* (Beigjing: Foreign Language Press, 1997)

Huang Ying. "Private Sector Best Source for New Jobs" *China Daily (7 July 1998)*

Lester Thurow. "Communitarian vs. Individualistic Capitalism" *New Perspectives Quarterly* (Winter, 1992)

Ma Zhiping. "Co-ops Role in Farming Honoured." *China Daily* (6 lJuly 1998)

Tyrone White. "Reforming the Countryside" *Current History* (September, 1992)

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Zhu Qiwen. "Balancing Supply and Demand." *China Daily. (2 July 1998)*

CHINA: TRADITION AND TRANSFORMATION

The changing role of women in Chinese society;
A Document Based Writing Activity

John Hackenburg

Irvington High School
Irvington, New York

October, 1998

DOCUMENT BASED WRITING

Directions: The following writing activity is based on the accompanying documents. Some of the documents have been edited. This writing activity is designed to test your ability to work with historical documents. As you analyze the documents, take into account both the source of the document and the author's point of view.

Write a well-organized essay that includes your analysis of the documents. In no case should the documents simply be cited or paraphrased. You should include specific details and you may discuss documents or information not provided for in this task. You are encouraged to use outside information that you consider relevant.

Historical Context: It is generally agreed that all cultures experience "change" although the rate of culture change varies greatly from one society to another. The proper, ideal role, for women in China has evolved overtime from Confucius to Deng Xiaoping.

Task: Discuss how the expectations and descriptions relating to the role of women in contemporary China varies from more traditional ideas about women in China.

After reading the documents complete the *Analysis Box* as a pre-writing activity to help you write your essay. Be sure to include references to the documents in your answer. Write an introduction that includes an audience attractor, relevant background, a central organizing idea and how you intend to develop your essay.

An assessment rubric is included. Review it carefully for an understanding of expectations.

China: Tradition and Transformation

The Changing Role of Women

OBJECTIVES: To develop skill and confidence in responding to writing tasks based on document analysis as preparation for the New York State Regents Examination in Global Studies.

To have students meet New York State Social Studies Standard 2: World History. This standard includes the following. "The study of world history requires an understanding of world cultures and civilizations, including an analysis of important ideas, social and cultural values, beliefs and traditions." In addition, standard 2 states; "Study of the major social, political, cultural, and religious developments in world history involves learning about the important roles and contributions of individuals and groups."

Students will:

Investigate the various components of culture including norms, values and traditions.

Gain an understanding of culture change.

Analyze broad patterns and relationships based on historical accounts written from different perspectives.

Analyze the roles of individuals and groups.

Plan and organize historical writing projects.

Formulate hypotheses, conclusions and generalizations.

China: Tradition and Transformation

The Changing Role of Women

STRATEGIES: This activity is designed for ninth grade students in Global History courses who have completed, or have nearly completed, a unit on Chinese History and Culture. This activity is meant as an out of class writing but with class review and discussion of these and related materials as necessary. The students would have about a week to complete the essay.

At least one "first" or "rough" draft of the essay should be reviewed with the student several days before the final essay is due.

Students should be familiar with and have some experience with document based writing activities. At least one document should be modeled during class.

Read the document together.

Identify key words.

Discuss main ideas drawn from the document.

Ask students to make interpretations and conclusions.

Ask students to apply knowledge to the ideas found in the document.

MATERIALS and EVALUATION: Eight excerpted documents and sources are included here. In addition, a general evaluation rubric is included. It is important that both the teacher and students are familiar with the rubric.

BACKGROUND NOTES:

Document-Based Questions

Document-based questions have been well received in the field. They represent an authentic performance in that they reflect what social scientists and historians actually do in their day to day professional lives. These questions also reflect real life skills that citizens need to have in their daily lives. These questions ask students to critically analyze and evaluate documents, and to determine the validity of sources. Teachers have recommended that document-based questions include 6-8 documents and that at least two of the documents be graphics (maps, charts, cartoons, graphs, posters, photographs, etc.).

Characteristics of Document-Based Questions

- Are based on the Social Studies Learning Standards, themes, and concepts
- Provide students with a common base from which they demonstrate what they now and are able to do
- Focus on interpretation and analysis
- Ask students to make comparisons and draw analogies
- Ask students to apply knowledge to the given data
- Ask students to take positions on issues or problems and support their conclusions
- Require students to look at issues from multiple perspectives
- Are reflective of social science practices
- Are reflective of skills that students will use as adults
- Are criterion referenced and employ a scoring rubric

Document-based questions have been used on social studies assessments in the United Kingdom and on Advanced Placement tests in the United States. The questions being piloted in New York State incorporate the best characteristics of document-based questions used elsewhere, but also characteristics that have been recommended by New York State social studies teachers who have served on the design teams, administered pilots, and scored student papers.

DOCUMENT-BASED QUESTION RUBRIC

5

- Thoroughly addresses all aspects of the task by accurately interpreting most of the documents plus incorporating outside information related to the documents.
- Discusses all aspects of the task and is richly supported with accurate facts, examples, and details.
- Weighs the importance, reliability, and validity of evidence.
- Analyzes the conflicting perspectives presented in the documents. Weaves documents into the body of the essay.
- Includes a strong introduction and conclusion.

4

- Addresses most aspects of the task by utilizing most of the documents and incorporating limited outside information that may be somewhat uneven in treatment.
- Discusses most aspects of the task and supports thesis with accurate facts, examples, and details.
- Recognizes that all evidence is not equally reliable and valid.
- Reflects the conflicting perspectives and complexity of the task. Discussion of the documents may be descriptive or analytical.
- Includes a good introduction and conclusion.

3

- Addresses some aspects of the task by utilizing some of the documents and incorporating little or no outside information.
- Attempts to discuss some aspects of the task, supporting the discussion with some facts and examples. Minimal factual errors may be present.
- Does not always recognize difference in reliability and validity of evidence.
- Acknowledges conflicting perspectives. Discussion of the document may be more descriptive than analytical. Paraphrasing of the documents may be present.
- Restate the theme in introduction and concludes with a simple restatement of the task.

2

- Attempts to address the task with limited use of the documents. No outside information is apparent.
- Shows little recognition of the different aspects of the task with little discussion or use of factual knowledge.
- Does not recognize differences in reliability and validity of the evidence.
- Reiterates the contents of the documents. Only one perspective may be acknowledge.
- Has vague or missing introduction and/or conclusion.

1

- Demonstrates a very limited understanding of the task.
- Shows little or no recognition of the different aspects of the task. Contains factual errors.
- Fails to use or only vaguely refers to the documents.
- Has no introduction or conclusion.

0

- Fails to address the question
- No response.
- Blank paper.

ANALYSIS BOX

Document	Main Idea	Role of Women
1.		
2.		
3.		
4.		
5.		
6.		

<table>
<tr><th>Document</th><th>Main Idea</th><th>Role of Women</th></tr>
<tr><td>7.</td><td></td><td></td></tr>
<tr><td>8.</td><td></td><td></td></tr>
<tr><td colspan="3">Related Outside Information</td></tr>
</table>

DOCUMENT ONE

The following Lessons for Women *was written by China's most famous woman scholar, Pan Chao, in the 1st century. It continued to be the standard of conduct for women for nearly 2,000 years.*

LESSONS FOR WOMEN

HUMILITY On the third day after the birth of a girl, the ancients observed three customs: (1) to place the baby below the bed; (2) to give her a potsherd [a broken piece of pottery] with which to play; and (3) to announce her birth to her ancestors by an offering. Now, to lay the baby below the bed plainly indicated that she is lowly and weak and should regard it as her primary duty to humble herself before others. To give her potsherds with which to play signified that she should practice labor and consider it her primary duty to be industrious. To announce her birth before her ancestors clearly meant that she ought to esteem as her primary duty the continuation of the observance of worship in the home.

These three ancient customs epitomize a woman's ordinary way of life and the teachings of the traditional ceremonial rites and regulations. Let a woman modestly yield to others; let her respect others; let her put others first, herself last. Should she do something good, let her not mention it; should she do something bad, let her not deny it. Let her bear disgrace; let her even endure when others speak or do evil to her. Always let her seem to tremble and to fear. Then she may be said to humble herself before others.

IMPLICIT OBEDIENCE Whenever the mother-in-law says, "Do not do that," and if what she says is right, unquestionably the daughter-in-law obeys. Whenever the mother-in-law says, "Do that," even if what she says is wrong, still the daughter-in-law submits unfailingly to the command.

Let a woman not act contrary to the wishes and the opinions of parents-in-law about right and wrong; let her not dispute with them what is straight and what is crooked . . .

HUSBAND AND WIFE If a husband does not control his wife, then the rules of conduct manifesting his authority are abandoned and broken. If a wife does not serve her husband, then the proper relationship [between men and women] and the natural order of things are neglected and destroyed.

Translated in Nancy Lee Swann, PAN CHAO: FOREMOST WOMAN SCHOLAR OF CHINA, copyright 1932 by American Historical Association, published 1932 by Appleton-Century-Crofts, New York, copyright renewed 1960 by Nancy Lee Swann, reprinted 1968 by Russel & Russell, New York;

DOCUMENT TWO

The Program for the Development of Chinese Women: 1995-2000

The world today is undergoing a historical change and international competition is getting increasingly tense. The world scale competition in economy, culture, science and technology is, in the final analysis, a competition of the qualities of the nations. The quality of women affects the quality of a nation and the development level of women so does the comprehensive strength of a nation. At a time when the 21st century is approaching, women's issue has become one of the focuses of international attention and to work for equality, development and peace with actions has become an irreversible tide of the entire international community. The Chinese government has made solemn commitment for the observance of international conventions concerning women's rights and development.

3. Under the guidance of Deng Xiaoping's theory of building socialism with Chinese characteristics, the Chinese Communist Party and the state have decided on a o" three-steps strategy " for the basic realization of modernization and explicitly defined that the second-step strategic target shall be attained by the end of this century. The coming few years are an important period of time not only for China's open-and-reform and modernization efforts but also for the progress and development of Chinese women. In the coming few years, the task for the development of women is mobilize and organize women of all nationalities in the country to plunge into the open-and-reform and socialist modernization efforts, comprehensively improve the quality of women, safeguard the rights and interests of women in accordance with the law and further enhance the status of women. On the other hand, the broad masses of women should display the spirit of self-respect, self-confidence, self-reliance and self-improvement and work to attain their own progress and development in the course of promoting social development.

State Council of the Peoples Republic of China, July 27, 1995

DOCUMENT THREE

Congratulations to women football players

Editor:

I was deeply moved while watching the first women's soccer match on TV with my wife, two daughters and a granddaughter of four the other night. As a man who has seen five generations, I couldn't help comparing the present with the past. My mother and my grandmothers, like other women of their time (with perhaps the exception of those belong to the national minorities), had borne untold sufferings from their bound feet all their lives. They couldn't walk with ease, not to mention running or jumping when necessary. I still remember clearly how, in my childhood, my three sisters wept bitterly but silently each time they were having their feet tightly bound by my kind-hearted mother who had tears in her own eyes. They had no choice but to obey their elders and the cruel custom of our country as soon as they reached the age of 4 or 5. It was not until Liberation in 1949 that this inhuman and inhumane practice of ours which had a history of at least 1000 to 2000 years was finally and completely abolished.

Now our teen-aged girls can be seen running at full speed in the soccer field, passing, intercepting and shooting the ball skilfully with their unbound and never-to-be-bound feet. How marvellous it is! This is really something new. The 'weaker sex' of New China is no longer 'weak' in the true sense of the word. I am quite sure that these female footballers would be envied by their grandmothers and greatgrandmothers if they were still alive today.

Let me congratulate Chinese girls in general and women fooballers in particular with all my heart and bless.

Beijing   Li Jingshi

China Daily, August 16, 1982.

DOCUMENT FOUR

Gender Differences in Educational Attainment in China

	Percentage of total population age 15 and over	*Percentage of male population*	*Percentage of female population*
Illiterate	22	12	32
Primary school	34	35	34
Middle school	30	36	24
High school	8	11	7
Technical school	2	2	2
Junior college	1	2	0.7
University	0.7	0.9	0.4

(Source: China Statistical Yearbook 1995)

DOCUMENT FIVE

A STERN MOTHER-IN-LAW *An anonymous poem (3rd to 5th century AD).*

From care and sorrow my heart was never free,
For you were already a clerk in the great town
Diligent in your duties and caring for nothing else.
I was left alone in an empty bridal room,
It was not often that we two could meet.
At cock crow I went to the loom to weave,
Night after night I toiled and got no rest.
In three days I would finish five bits,
And yet the Great One [mother-in-law] chides me for being slow.
Husband, it is not because I weave too slowly
That I find it hard to be a wife in your house.
It is not in my power to do the tasks I am set,
There is no use in staying for the sake of staying.
Go then, quickly, speak to the lady, my mistress,
And while there is time let me go back to my home.

The young husband spoke to his mother, but, out of jealousy, she insisted that the young bride was lazy and should go back home. In ancient China, a son was forced to listen to his parents before his wife, so the young man sadly let his bride go home. Her parents married her to someone else against her will. When her first husband came to see her again, he reproached her. She answered:

What do you mean, why do you speak to me so?
It was the same with both of us; each of us was forced;
You were, and so was I too.
In the land of death you shall not be alone.

DOCUMENT SIX

A GIRL'S UPBRINGING

FU HSUAN (217-278)

How sad it is to be framed in woman's form.
Nothing else is held so cheap.
No one is glad when a girl is born,
By her the family set no store.
When she grows up, she hides in her room
Afraid to look a man in the face.
No one cries when she leaves her home [to get married]
Sudden as a cloud when the rain stops.
She bows her head and composes her face,
Her teeth are pressed on her red lips.
She bows and kneels countless times,
She must humble herself even to the servants.
While his love lasts [her husband's] he is as distant as the stars,
She is a sunflower looking up to the sun.
Soon their love will be severed more than water from fire,
A hundred evils will be heaped upon her.
Her face will follow the year's changes,
Her lord will find new pleasures.

DOCUMENT SEVEN

The Quotations Form Chairman Mao Tse-Tung

31. WOMEN

A man in China is usually subjected to the domination of three systems of authority [political authority, clan authority and religious authority]. . . . As for women, in addition to being dominated by these three systems of authority, they are also dominated by the men (the authority of the husband). These four authorities — political, clan, religious and masculine — are the embodiment of the whole feudal-patriarchal ideology and system, and are the four thick ropes binding the Chinese people, particularly the peasants. How the peasants have overthrown the political authority of the landlords in the countryside has been described above. The political authority of the landlords is the backbone of all the other systems of authority. With that overturned, the clan authority, the religious authority and the authority of the husband all begin to totter. . . . As to the authority of the husband, this has always been weaker among the poor peasants because, out of economic necessity, their womenfolk have to do more manual labour than the women of the richer classes and therefore have more say and greater power of decision in family matters. With the increasing bankruptcy of the rural economy in recent years, the basis for men's domination over women has already been undermined. With the rise of the peasant movement, the women in many places have now begun to organize rural women's associations; the opportunity has come for them to lift up their heads, and the authority of the husband is getting shakier every day. In a word, the whole feudal-patriarchal ideology and system is tottering with the growth of the peasants' power.

"Report on an Investigation of the Peasant Movement in Hunan" (March 1927), *Selected Works*, Vol. I, pp. 44-46.*

Foreign Language Press, Peking, China. 1972

DOCUMENT EIGHT

FAMILY LIFE IN CHINA *An extract from a report published in the 1960s.*

Liu Jian is a small, vibrant 36-year-old physician who is the head of the Health Centre of the Shuang Chiao People's commune on the outskirts of Peking. . . . Dr Liu is married and has two sons, eleven and nine. She lives in the commune during the week and goes home to her family at the weekends. I asked how the boys were taken care of while she is away and she replied that they have been in nursery school and kindergarten, and 'know how to take care of themselves. They eat in the dining halls and their father helps to care for them'. At first, she told us, she worried about the children because she and they were not used to living apart, but they have become used to it, and are managing now. 'One's private life is a small matter; it's the state, the society that is important', she went on to tell us with great feeling. Clearly she felt that her place was here at the commune rather than in Peking with her family, and because of the structure of the society and the support she had at home, she was able to carry on with both.

***Women and Child Care in China*, Ruth Sidal, Sheldon Press**

Fulbright Summer Seminar Abroad Program 1997

China: Traditions and Transformations

Sondra Leftoff
Associate Professor, Psychology
John Jay College - CUNY
New York, N.Y.

Healing Practices: Writing Chinese Culture(s) on the Body: Confirming Identity, Creating Identity, A Curriculum Proposal

A month in China on a Fulbright Hays Fellowship enabled me to observe and consider the nature of cultural pluralism there: the multiple, parallel and competing opportunities that exist in everyday life as Chinese society faces rapid and profound transformation. Economic reforms coexist with a planned economy and government control; strivings for the greater good (for example, accepting the one child policy) coexist with economic and educational opportunities to maximize personal gain; the children of the Cultural Revolution coexist with their capitalist minded children; traditional lifestyles of communal existence, hutongs, extended family life in rural areas coexist with rampant urban development, consumerism, concern with personal identity, and individual acquisition; to name a few. Yet Chinese identity, the "uniquely Chinese" is somehow maintained and negotiated in this tidal wave of change.

As a psychologist, my interest is in the medical pluralism of contemporary China, how it is evolving in this time of transition, and how individuals come to function within this system, with the goal of understanding how cultural identity (the "uniquely Chinese") is affected by and affects imported views of body, self, illness, "normalcy", deviancy and pathology. On the individual level, of understanding how individuals negotiate their own cultural identity in embracing the foreign, in exposing their bodies to it and in ultimately submitting to foreign notions of health, illness and care. I look at how individuals come to choose particular methods of healer and cure, how they come to view and incorporate new treatment modalities and how they transform them as they deal with issues of Chinese identity through this process. Pluralism allows for choice, or at least the illusion of it, and there is much to be learned from the choices people make as they deal with the dialectic between present opportunities and past expectations, between the identity they wish to construct and the one that has been constructed elsewhere and by others.

As a professor at a college of criminal justice, I am interested in notions of normalcy, deviancy and pathology from the Chinese perspective and in incorporating these notions into our curriculum. As a professor at CUNY with a student body that reflects the immigrant population of New York City and the pluralism of a multicultural community, I am interested in how the Chinese experience can provide insights for our students into their own experiences of transition and transformation, as well as provide them with the opportunity to learn about the Chinese community within their city, a community they may visit, but do not know. Illness, healing, health provides a common ground of conflict and concern to share.

Medical pluralism in China. One afternoon in Beijing, strolling through a park, the communal meeting place of the city, I saw the massage tables set out as healers waited for those in pain to stop by for a treatment, and later witnessed the aftermath of moxibustion treatment on the marked bodies of shirtless men as they continued through the park to chat, sit, smoke. Earlier, our Chinese guide showed us the results of her acupuncture treatment performed at the traditional Chinese medical hospital and then went on to describe the antibiotics she got at the Western biomedical clinic to treat her daughter's illness. A short time later, I met with a group of Chinese clinical psychologists (an academic discipline that had not existed during the Cultural Revolution, with contemporary clinical psychology still occupying a marginal place in the academy) who were interested in learning more about psychoanalysis and the methodology which localized distress in individual past history and troubled early relationships. I learned about "Hotlines", sources of advice and help available by telephone for individuals troubled about problems of everyday living, but who are either unable or unwilling to engage in a face to face exchange. This service has grown rapidly in the past few years as has a general interest in psychology and the potential it represents to deal with contemporary stress and personal unhappiness. A lecture at Beijing Normal University on Chinese folklore included a discussion of shamanism as it is presently practiced in China and the place of the shaman within the local community. A psychiatrist who ran a psychiatric inpatient unit in a Western hospital (where Chinese psychiatry originated as the very conception of the field falls outside of traditional medicine),discussed the multiplicity of techniques he used in dealing with psychiatric inpatients including family systems theory, behavioral techniques, psychopharmacology, insight oriented therapy, the engagement of the family in the treatment of the patient and the use of traditional Chinese medicine, all possible options in the treatment. He also noted that no patient would be admitted to the hospital if their family did not accompany them and spend the first week responsible for their care, and that although a patient could refuse medication, the final decision regarding this was in the hands of his family. Western yet non-Western, the family included in ways not acceptable in Western psychiatric settings and patients' rights subordinated to the decisions of their family members. A very different orientation was provided by the director of a traditional Chinese hospital in his discussion of neurasthenia, a condition many Westerners view as a form of depression. In traditional Chinese medicine it is treated as a medical condition, the result of imbalance of organ-based systems. This is an example of the holistic mind/body perspective of traditional medicine, a healing system that does not accept a Cartesian division of mind and body and one that does not create a separate classification system of exclusively psychiatric disorders. Unaddressed during our trip, but documented elsewhere, are the many folk healers and folk healing traditions that probably account for treatment of a larger number of sufferers across China than either traditional Chinese medicine or Western biomedicine, particularly in rural areas where the majority of the population still lives.

Medical pluralism, multiple medical realities. Approaches based on markedly different philosophical systems. Bodies fixed in different positions; different narratives of illness, problems to be solved; different conceptual systems defining the problem and very different solutions. Secular healers, religious healers, spiritual healers, traditional Chinese medicine, Western biomedicine, folk medicine. Sufferers seem unconcerned about combining different approaches or using them sequentially. Each approach has a legitimate status in the culture and patients choose as they see fit, as costs dictate, as prestige directs, as personal and/or family values indicates. I often heard the view that Western medicine was for the acute phase and Chinese medicine for the recovery phase, although the stories individuals told about their actual approaches to treatment did not necessarily match this idealization. I was reassured that Chinese medicine was and would continue to be part of the Chinese landscape. In a country where change is a predictable aspect of life, this became an interesting declaration.

Through my Western eyes, the choices and variety of treatment paradigms were remarkable, and although some treatments were clearly privileged over others, individuals seemed to make use of a broad spectrum of approaches. As a psychologist, I was intrigued by the implications of introducing psychoanalysis as theory and practice in China, where issues of filial piety, public loyalty to family and prohibitions regarding disclosure of family discord are still relevant; concerns about the undermining effects of preoccupying one's self with painful memories, although encouraged during Maoist "speak bitterness" sessions are still discourage from both a Taoist and Confucian perspective; and where the social self, the self in relation to others, has a very long tradition as opposed to the individualized self of Western thought (itself an important basis of psychoanalytic theory). I was left with a question of how individuals choose a particular healing paradigm and the meaning that choice has, both on a personal and public level. I wondered about the impact of introducing this model at a time when the "social self" of at least urban Chinese is under attack in many areas of life. I wondered how or if this model will come to re-construct the Chinese self, in the process of curing its ills.

Curriculum proposal

Healing practices are powerful expressions of a culture, as any traveler can confirm as they pack their medical supplies and hope they will not need to be treated far from home. On the one hand, as the outsider, to take in the foreign through the healer, the medication, the rituals of healing engages the outsider in an unknown culturally specific language of suffering and treatment. On the other hand, as the intruder, to impose foreign views of illness and healing may well be a form of colonization. I provide an example of this concern "Each medical tradition has its languages of illness and healing ... introducing psychological language as a way of understanding a problem is also introducing a culture-specific concept of the person, which may conflict with the values and perspectives of the patients' culture of origin and so create new dilemmas for them. Psychiatric diagnosis and treatment - even the prescription of medication - must then be understood not simply as technical interventions, but as interpretive actions aimed to improve the psychological and social status of individuals and families that also, inevitably, contribute to wider social and cultural change."(Kirmayer and Young, 1998, p.427).

The foreigner's fear and/or his hubris brings to the fore the power of healing rituals to confirm and/or define identity and self, and through the choice of any one particular healing ritual, to locate one's place within the dominant culture or at its margins. It indicates the universality of the problem across cultures and individual experience. It also brings to the fore the benefits of studying healing as a way of exploring and understanding contemporary China and as a way of engaging students with little knowledge of the culture in the academic pursuit of learning about it.

This curriculum project introduces students to contemporary China by studying contemporary healing practices both within China and within Chinese immigrants communities in the United States, and by studying the process by which individuals come to choose the appropriate healing approach(es) to deal with what ails them and the meaning these choices have to the individual, the family and the community. My objective is to enable students to view tradition and transformation in contemporary China through this lens of healing, for them to be able to identify on a personal level with the universality of the struggles, yet come to respect the uniqueness of the struggles as embedded within this particular cultural context and past history. My goal is to have students become knowledgeable about China as they come to understand the complexity of individual decisions regarding illness and healing in China and in Chinese immigrant communities and to understand these decisions in the context of concerns about identity and identity politics in individuals' everyday lives. In the process I hope that students come to understand the biases and limits of our Western lens in viewing contemporary China and their obligation as educated citizens of a global community to continue their studies in this field My own experience in China indicates to me what a rich area of exploration this particular topic represents, an area where culture and transformation plays out in individual bodies and on a daily basis, and one which can be personally meaningful to our students

The curriculum proposal is divided into three sections The first develops the concept of the "uniquely Chinese" from an historical and a developmental perspective, as it is relevant to understanding contemporary concerns regarding healing practices and choices The second explores healing concepts, both traditional and Western as they define or contest notions of the "uniquely Chinese" and as they create and/or contest the "normal", "deviant", "ill" within the culture This includes a set of readings on psychological and psychiatric concepts as they emerge in the 20th century The third section explores issues of healing and identity for Chinese within the United States It will include a field trip to Chinatown to learn about the multiple healing options available in this community This final section will consider how healing is transformed, functions to transform, and/or is the basis to maintain connections to "home" for immigrants as they navigate between homelands and between identities

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3. Tu Wei-ming. (1990) The Confucian tradition in Chinese history. In Paul Ropp(ed) *Heritage of China*, pp. 112 - 137, Berkeley: Univ. of Ca. Press

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The Chinese point of view

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Psychology and Psychiatry: Mind, Body and Mind/Body

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2. Sing Lau(1996) Self-concept development: is there a concept of self in Chinese culture. In Sing Lau (ed.) *Growing Up the Chinese Way*, pp. 357 - 374, Hong Kong: Chinese Univ. Press

Chinese Perspective on Psychology and Psychiatry

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2. Shu-fang Dien, D. (1983) Big me and Little me: a Chinese perspective on self. *Psychiatry*, 46, 281 - 286.

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Western Perspective

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Section III   Chinese in the United States

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FULBRIGHT-HAYS SUMMER SEMINARS ABROAD PROGRAM

Unit on Modern China

by

Thomas J. MacDonough
Lead Teacher
Norwood Senior High School
Norwood, MA 02062

TRUE-FALSE PRE-TEST

(The purpose of the pre-test is to engender interest in and discussion about modern China. It is not suggested that it be given as an actual test!)

1. The mayor of Shanghai boasts that one-fifth of the world's construction cranes are operative in that city on any given day _______

2. Currently, there are 125,000 Chinese students studying abroad, half of them in the United States _____

3. The Chinese government announced in 1998 that half of all government employees are to be laid off within the year _____

4. Seventy-five percent of China's population lives in towns or villages _____

5. In 1998 China estimated that per-capita income was $660.00 _______

6. It is estimated that half of the 100,000 state-owned industrial enterprises are loosing money ______

7. Currently, there are 100 million floating day laborers who are ineligible for any social benefits ______

8. Ninety percent of drinking water in China is impotable _____

9. City dwellers are limited to having one child during their married life _____

10. During the "Great Leap Forward", 1957-1961, it is estimated that 30 million Chinese died ____

11. Freedom of religion in China is restricted to five faiths which are registered with the government _____

12. It is estimated that the Chinese government spends $64.00 per student as opposed to $7600.00 in the United States _____

13. Chinese schools register 300 million students, more than the entire population of the United States _____

14. Three of the most popular American celebrities in China are Michael Jordan, Michael Jackson and Madonna ______

15. Of China's population of 1.2 billion, only seven percent are classified as minorities _______

16. China's armed forces own 10,000 factories which employ 700,000 workers ______

17. Between 1978-1997 China's economy has grown eight to ten percent each year ____

18. Beijing is sixteen times more polluted than New York ______

19. China has seven percent of the world's arable land which must support twenty-two percent of the world's population _____

20. Chinese women have 11 million abortions each year, one for every two live births ______

(All of the above questions are TRUE)

The following project offers an analysis of modern Chinese society. It presents an overview of six levels of this society according to an acronym which I have used in my teaching for many years, the PRIMES. These represent the political, religious, intellectual (cultural), military, economic and social areas. This unit comes in four parts: first, a pretest which is contrived to engender classroom discussion and cause students to think about the many critical problems which confront China. Second, there is the PRIMES analysis which consists of a series of factual statements about modern China. Third, there is a list of twenty-five projects which students can elect in order to demonstrate their knowledge of China. And finally, there is an extended bibliography of sources which will be helpful to anyone interested in understanding modern Chinese history.

POLITICAL

1. In October, 1998, China signed the International Covenant of Civil and Political Rights but soon after she arrested Xu Wenli, a democrat who tried to found a non-Communist political party.

2. There are three branches of government in China, but the courts function as a department of the executive and not as an independent check on the other two.

3. China has had three constitutions since 1949 which are more mission statements than sets of fixed principles.

4. China covers an area of 3,700,000 square miles. The country is divided into twenty-two provinces, five autonomous regions and four directly-administered cities. These are divided into 2000 counties and cities. Each county has two dozen townships and towns for a total of 33,000 townships and 16,500 towns. There are 800,000 village governments. They average a little over 1000 inhabitants each.

5. China is not a federal system, and the government deals with provincial and municipal governments by means of *ad hoc* agreements made after complex bargaining.

6. At present, there is no viably legal party in China except the Communist Party, of which there are currently 57,000,000 members.

7. The Communist Party has the power of appointment and supervision of government officials.

8. One of the reforms of the 1980s was an attempt to separate the party and the government, with the former making broad policies and the latter managing everyday affairs. This ended after the Tiananmen Square Massacre of June 1989.

9. The Party Congress has responsibility for setting policy, but this is actually done by a half-dozen or so members of the Standing Committee of the Politburo.

10. The Chinese legislature, the National People's Congress, is unicameral and consists of 3000+ delegates who are elected for a five-year term. Annual meetings are held in March. Usually, every proposal initiated by the Party and drafted by the Executive is given unanimous approval.

11. The Judicial branch is joined to the Executive branch. Verdicts may be appealed to the Supreme People's Court, but this court cannot overturn a law. In 1997 a presumption of innocence on the part of the defendant was introduced as well as an enhanced role for the defense attorney.

RELIGIOUS

1. Only creeds which are officially registered with the government are allowed to exist.

2. The Catholic Church is officially cut off from Rome in favor of a "National" Catholic Church controlled by the government.

3. Foreign nationals may not set up religious organizations.

INTELLECTUAL

1. There are 125,000 Chinese students studying abroad, half of them in the United States.

2. Currently there are almost 300,000,000 students in Chinese schools. Eighty percent of elementary students go on to the middle school (sixth grade). All stay together for three years, fifty in a class. Admission to upper school is by exam. Students are assigned to vocational or academic programs at this time. Forty percent of candidates go on to academic programs in grades ten to twelve.

3. There are 3,000,000 places in colleges and universities for over 70,000,000 people of college age.

4. Currently, there are 150,000 doctoral or masters candidates.

5. Expenditure on public education is $64.00 per student, as compared to $7600.00 in the United States. Education is compulsory for nine years, six primary and three secondary.

6. Until recently there were no tuition charges in Chinese public schools. Since 1992 the maximum has been $250.00.

7. Academic curriculum is standardized by the Ministry of Education; emphasis is on rote memory with little attention to a liberal education.

8. Students who fail the college entrance examinations may retake them until they reach the age of twenty-two.

9. Teaching is not considered a prestigious profession; entire classes of graduates fail to show up for their assignments.

10. College students live eight to a dorm room which is usually designed for two persons.

MILITARY

1. The Peoples' Liberation Army is controlled by the Party's Central Military Commission (seven members) which, in turn, controls the Ministry of National Defense.

2. In 1995 the military enrolled 3,200,000 men plus 700,000 members of the People's Armed Police. (U.S. has a total of 1,500,000 service persons)

3. Military budget is 15 billion dollars, or 3% of GDP.

4. The Chinese army owns 10,000 factories which employ 700,000 workers, down from 30,000 factories with 3,000,000 workers in the 1980s. About one-third of these enterprises are losing money.

5. Recently, the army has intervened twice to restore order, once in Tibet in March 1989, and again at Tiananmen Square, June 1989.

6. Military service is compulsory, but only about 10% of recruits are called up.

ECONOMIC

1. In the period 1978-1997 the Chinese economy has grown on an average of over nine percent per annum.

2. Per capita income in 1997 was $660.00.

3. There are 100,000 state-owned industrial enterprises which employ 50,000,000 people. These represent 25-35% of GDP. Unfortunately, 50% of these operate at a loss.

4. There are 25,000,000 collective enterprises which employ 500,000,000 people. These include farming, manufacturing, transportation, and commerce. These are licensed and taxed by the local government.

5. There are also thousands of collective factories which employ 125,000,000. These are small and deemed environmentally unsound.

6. There are 500,000 private enterprises in the cities which average fifteen workers each. The private sector is the fastest-growing segment of the economy.

7. There are 200,00 foreign joint ventures which produce 25% of all exports.

8. Total foreign investment in 1993 reached 60 billion dollars.

9. There are 100,000,000 migrant workers, who are not entitled to public housing, social benefits, or education.

10. Rural income is up three times since 1978, while city income has increased five times.

11. Personal savings total 35% of GDP, most of which is held by China's banks.

12. The rate of inflation is currently 6%.

13. China's GDP for 1995 is $3.5 trillion as opposed to $7.265 trillion for the United States.

SOCIAL

1. There are 56 ethnic groups in China, but Han Chinese make up 93% of the population.

2. A strict birth control program is in effect; city families are allowed to have one child. Rural families may have two, if the first child is female. Minorities may have as many children as they wish.

3. In order to discourage infanticide, especially of female babies, the government has recently banned sonogram tests.

4. Although living space has doubled in the last 15 years, people still average less than 100 square feet per capita.

5. In 1994 the government passed a law calling for the sterilization of the mentally ill and for the abortion of fetuses of those suffering from hereditary diseases or abnormalities.

6. In 1996 one-third of couples living in Beijing divorced. However, it is very difficult for women to remarry, as most men want virgin wives.

7. Ninety percent of Chinese cities are polluted when measured against Chinese standards. Ninety percent of drinking water is non potable. In 1995 factories discharged 37.3 billion tons of sewage and industrial waste into waterways and coastal waters.

8. Two-thirds of China's energy is supplied by the burning of soft coal.

9. There were 7,000,000 automobiles in China as of 1996 compared to 144,000,000 in the United States.

10. In 1997 there were 630 road deaths per thousand in China as compared to 21 per thousand in the United States.

11. In the last forty years China has lost 300,000,000 acres to deforestation and 16,000,000 to desertification. Another 40,000,000 acres are at risk.

12. There are 15,000,000 new births in China each year.

13. Life expectancy is currently 68 years for men and 71 for women.

14. The most popular American celebrities are Michael Jordan, Michael Jackson and Madonna.

TWENTIETH- CENTURY CHINA

STUDENT ELECTIVE PROJECTS

1. Students are asked to choose a *problem* from among the many suggested in the PRIMES (political, religious, intellectual, military, economic, social) analysis of modern China provided in the previous outline. They should then create a report which identifies the problem, its sources and consequences, and should recommend solutions for this problem. Students should expand on the difficulties encountered in trying to "solve" their problem.
   The report should be written using appropriate footnote and bibliographical forms, doubled-spaced, and word-processed. Students will give an oral summary to the class. Students may choose a problem beyond what is implied in the handout/outline with the approval of the teacher.

   Additional projects relating to China are listed below.

2. Draw a chart showing China's share of the world's natural resources.

3. Draw a map indicating rivers, seas, provinces, and important cities. Explain to the class.

4. Write a research paper analyzing the philosophies of Confucianism, Taoism, and Buddhism and summarize for the class. (3 students)

5. Create a chart outlining the major political, cultural, philosophical and economic accomplishments of the twelve major Chinese dynasties.

6. Do a report on the "Forbidden City." Provide pictures of significant buildings and explain to the class.

7. Create a collage representing China's overall cultural accomplishments.

8. Create a collage and do a report on any of the four following areas: Chinese architecture, porcelain, sculpture, or painting. (4 students)

9. Do a written report and oral summary on: the Opium War, the International Settlements, the Taiping Rebellion, the wars with Japan, 1874-1900, the abortive reforms of 1898, the Boxer Rebellion, or the Revolution of 1911. (7 students)

10. Debate the topic, "the impact of Western doctors, teachers, and missionaries helped to weaken the Ching Dynasty and facilitated the Revolution of 1911." (4 students)

11. Debate the topic, "Confucian philosophy was instrumental in causing China's failure to keep up technically with the West." (2 students)

12. Debate the topic, "Chiang was strategically correct in trying to defeat the Communists before defeating the Japanese". (4 students)

13. Do a report on Chinese-Soviet relations in the 1930s.

14. Report on battle conditions and army morale on the Nationalist side during the Civil War, 1946-1949.

15. Debate the topic. "More U.S. aid could have prevented the Communist takeover of China." (4 students)

16. Do a report comparing standards of living in China in 1930 to standards at the present time.

17. Report on China's role in the Vietnamese War and her relations with North Vietnam, 1960-1975.

18. Do a report on China's Great Proletarian Cultural Revolution, 1966-1976.

19. Make a chart indicating the interrelationship between the Communist Party and the Chinese Government.

20. Debate the topic, "China was justified in protecting her border during the Korean War, 1950-1953."

21. Debate the topic, "the U.S. was responsible for increasing Chinese xenophobia after1949." (4 students)

22. Report on the nature and implications of the United States Two-China policy.

23. Debate the topic, "Chinese Communism is closer to pure Marxism than was Russian Communism." (4 students)

24. Report on changes in China's economy since the reforms of 1978.

25. Report on China's invasion of Tibet, 1950 and her current relations with that region.

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Fulbright-Hays Seminars Abroad Program, Summer 1998
China: Tradition and Transformation
Curriculum Project: ***Chinese Women in Transition***
Submitted by Sally McWilliams, PhD
Assistant Professor, Department of English, Montclair State University

This project is a proposed syllabus for a 3-4 week course of study, "***Chinese Women in Transition***," to be included in an existing undergraduate English course entitled *Women Prose Writers*. Some of the theoretical ideas that inform the questions to be used in the analysis of the literary texts are discussed in Section V (Background Notes).

I. Background on the course & Objectives for "*Chinese Women in Transition*"

A. Background: I regularly teach ENLT 372 *Women Prose Writers* to undergraduate English majors and Women Studies minors. The course is designed to investigate the connections between the stories told by women and the way they tell those stories. Students investigate how narrating voices construct themselves and their stories; we also consider the interpretive consequences of this storytelling for readers in the U.S. classroom. The selected texts present narratives that question, challenge, rewrite and displace dominant narratives about gender, sexuality, desire, politics, history, culture, and language. Thus, the course examines how women writers use narrative conventions and content to create new representations within divergent contexts of understanding. My syllabus includes texts from several African nations, the Caribbean, New Zealand and Australia. In broadening the scope of the course to include texts from mainland China, I want to encourage my students to examine how the cultural dynamics of that nation shape and are shaped by the narratives of contemporary women writers.

B. Objectives for "Chinese Women in Transition":

1. To expand the students' understanding of Chinese women's literature through exposure to a variety of narratives;
2. To explore the thematic and stylistic concerns of texts created by various contemporary Chinese women writers;
3. To contextualize the written work from mainland China by investigating the political, socio-economic, geographic, cultural, and social pressures affecting their work and the literary representations in the texts;
4. To consider the interpretive implications of reading contemporary Chinese women's literature in the U.S. classroom.

II. Strategies

A. Two linked premises inform my pedagogical choices and assignments. I see my role in the classroom as one of informed facilitator, someone who is actively exploring issues and critically interested in how students read and what they understand from texts. The second premise is that students become engaged in the study of literature and theoretical issues when they are allowed to formulate important segments of class discussions. I encourage my students to look at themselves as student-critics whose analytical questions are important to our work in the discipline of literary studies.

The materials I will use in "Chinese Women in Transition" will present students with intellectual and personal challenges to their established modes of thinking about Chinese history, politics and culture; Chinese women writers and their narrative texts; interpretive strategies; and cultural and personal politics. The course assignments ask students to reflect on texts, one another's ideas, and their own individual responses as student-critics. Focus group discussions and exploration papers are two interactive activities that assist students in their critical thinking about issues; dossier papers allow students to develop their knowledge on historical and cultural issues affecting the interpretation of texts.

B. Focus Group Discussions: The focus group format allows students to explore possible ways of reading as well as the consequences of their theoretical approaches to the texts in a manner that they find motivating and challenging, but not overwhelming. A group of five students, for example, will prepare a designated study question drawn from their literary, historical, and theoretical readings. After some preparation outside of class, they come to class and speak to each other about the issue at hand while the other class members listen attentively to the focus group members' comments, insights and questions. After 20 minutes of discussion by the focus group members, the rest of the class is asked to participate. In this way students shape the direction of the discussion and are ready to engage with each other's ideas within the context of the topic at hand. This format leads them to feel that the issues are relevant to their endeavors as English students, literary critics, and prospective teachers.

C. Exploration papers: Another strategy for eliciting serious critical analysis from students is the employment of exploration papers. As a class we will generate exploration topics linked to the text under discussion; then as homework the students will write brief papers in response to one of the topics. In the following class period they will exchange papers and provide written feedback to each other, engaging in an exchange of ideas about their peers' interpretations. This form of writing (both at home and in class) allows students the opportunity to sound out their ideas without fearing whether they are right or wrong. The students have the opportunity to read what others think of their ideas as the ideas are developing; they find the encouragement to explore without a need to find an immediate conclusion freeing to their interpretations and understandings of the assigned text. It allows them to continue asking and thinking about questions regarding culture, history, theory, and literary techniques in Chinese texts. In addition, students who are wary of speaking in class find this exchange a positive alternative form of classroom participation. The papers will then become the basis not only for further large group classroom discussions but also for longer critical essays the students compose at the end of the semester.

D. Dossier papers: In their dossier papers students provide the class with information they decide is pertinent to our developing interpretation of the text. For example, a student working on Zhang Jie's short story, "Love Must Not Be Forgotten," might want to research the political background of socialist realism to gain a better understanding of the disruptive nature of Zhang's story to contemporary Chinese literary history. Or a student might investigate the occurrence and status of women's diaries in Chinese society to build see the import of Zhang's inclusion of the protagonist's mother's diary in the story. In 2-3 typed pages the student will discuss not only the material s/he found of interest, but also why s/her thinks this material is useful to an interpretation of the narrative text. Copies of each student's dossier paper are made available to each class member.

III. Materials: The following is a selection of literary, historical and theoretical texts from which I will draw in designing my specific syllabus.

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IV. Questions of study

The following list of questions is not exhaustive; it is to guide students in their exploration of mainland Chinese women's texts.

1. How is female subjectivity constructed through the narrative strategies deployed in the text?
2. How does an analysis of the overlapping and contestatory discourses of gender, class, and nationalism contribute to an emerging feminist theory derived from the narratives?
3. How do the texts present a politics of naming that empowers women by articulating representations that aren't shaped exclusively by patriarchal and nationalist discourses?
4. What is the role of historical memory to the construction of female subjectivity?
5. What is the complex interplay of gender, race/ethnicity, class, and sexuality embodied in the texts?
6. How do non-Chinese readers produce interpretations of these texts without using an imperialist framework of evaluation?

V. Background Notes: *Chinese Women in Transition* (3-4 week segment)

This section provides information and insights that I have drawn upon to formulate the questions of study we will be exploring. I have included information from formal lectures and discussions with Chinese colleagues, personal responses to informal conversations with several Chinese women I met while in China, and theoretical material from my own scholarly research. The discussion corresponds to the questions of study listed above (Section IV). I have not included the names of some of my Chinese respondents at their requests.

1) The construction of Chinese female subjectivity

In her lecture, "Women and Their Education in China," Professor Shi Jinghuan cited a situation in which a 2-year old child was given a naked doll and asked if the doll was female or male; the child asked if the doll could be dressed before naming the toy's gender. I was intrigued by the implicit structure of interpretation that suggests that the doll had no inherent gender coding without the correct clothing (in this example a skirt would equal female while pants equal male). Another way to think about this is that bodies are best read in relation to their clothes; gender exists as it is read through its social and cultural markings (in this case the clothes). Thus, representation constructs the gendered body.

Now granted there are lots of unknowns in Professor Shi's anecdote so it should not be read as a comprehensive explanation for how Chinese children negotiate the sex-gender system (nor did she mean for it to be understood in this manner); yet it does suggest questions about how meaning is ascribed within a socially constructed (clothed) context. This anecdote functions as one point of entry into an exploration of Chinese women's writing and the processes involved in the construction of Chinese female subjectivity. Narrative strategies and techniques in the representation of characters, setting, and thematic content must be carefully considered in trying to understand how gender is encoded and produced in the texts.

2) Gender, Class, Nationalism, and the Production of Feminist Theory

A discussion about gender, representations of female subjectivity, and feminist theory must be carefully contextualized within a Chinese framework. Western feminist theory has positioned itself as a discourse that emphasizes the struggles of women to speak their individual stories against dominant modes of discourse that have functioned to silence and disempower them. Some feminist theorists are working to deconstruct the seemingly univocal category of "Woman" by examining the complex interplay of gender, race, class and sexuality thereby displacing notions of "Woman" with the more complicated representations of "women." When analyzing Chinese women's fiction readers and critics must be attentive to the socio-political history of feminism that inflects a feminist theoretical investigation of gender and women's writing as a category of analysis. Cathy Silber writes in her "Foreword" to Ding Xiaoqi's Maidenhome that

> the communists [of post-1949] had earned popularity and a power base by championing the oppressed, but as rulers of the state they appointed themselves official sponsors of the voices of the oppressed. With the state already promulgating feminism and controlling its terms, this left women little position of their own from which to speak of women's issues. Work outside the home became a duty, not a right, and so-called 'gender equality' became largely a matter of erasing women's difference. (xii-xiii)

Lydia Liu makes a similar argument in her essay "Invention and Intervention: The Making of a Female Tradition in Modern Chinese Literature": "In the emancipating discourse of the state, which always subsumes woman under the nationalist agenda, women's liberation means little more than equal opportunity to participate in public labor" (196).

This absorption of women's issues under the guise of the Chinese nationalist agenda attempts to silence gender as a category of analysis. In a discussion with three women professors of English literature at Beijing Normal University (BNU), they were genuinely perplexed when I asked them questions relating to women's issues and literature. I was interested in knowing if they saw gender as an interpretive lens either for their own positions as teacher/critics or for the interpretation of literature. What all three of them indicated was that because of the gender parity presented by the Communist Party under Mao, gender was not an important category of analysis--in fact they mentioned the famous saying that women "hold up half the sky." They echoed the assumption of gender into a class and nationalist framework. And yet even though in terms of literary analysis gender was not foregrounded, one of the things they felt very strongly about was how their younger female students seem less confident in their working relationships after graduation and that these younger women were confronting incidents of gender discrimination in their job searches. The three professors suggested that it was the increased pressure of the shift towards a market economy that was creating this situation.

A related point came up during Professor Wang Yingjie's lecture on the Chinese educational system: formerly universities could demand that companies hire an equal number of their male and female graduates. That is no longer the case because the schools have lost control over the marketplace and thus, this shift in power is causing hiring/retention problems for women job seekers. This separation of spheres of influence indicates that gender had been subsumed under a discourse of class as labor. With the linkages between state, academic institution and employment breaking apart, gender starts to reveal itself within the crevices of the former construction of the state. The women professors are aware of how this shifting discourse of class is no longer obstructing questions regarding gender discrimination, nationalist duty, and individual desire.

The wariness on the part of these BNU professors towards the term "feminism" and feminist theory echoes a similar feeling shared by mainland Chinese women writers and critics. Liu writes that

> women's rejection of 'feminism' . . . expresses a strong desire to position themselves against state discourse on gender and its suppression of women's difference.

> Consequently, terms such as *nuxing yishi* (female consciousness) and *nuxing wenxue* (female literature) are invented by critics who wish to conceptualize a female tradition that will recognize women as historical subjects rather than objects of male [or State] patronage. ("Invention and Intervention" 198)

This reconceptualization of women as subjects displaces the overarching discourse of the state that de-emphasized gender in the construction of a totalizing class consciousness. Thus readers of contemporary Chinese women's literature must analyze the conflictual relationships among nationalist discourse, global market forces, gender, and class consciousness in the construction of a newly reframed feminist discourse on female subjectivity.

3) The Politics of Naming &
4) The Role of Historical Memory in Women's Production of Experience

The creation of terms that elude patriarchal and nationalist discourses is one example of the crucial force and function of naming for women. In Writing Diaspora Rey Chow examines how a lingering Confucian concept about language and naming underpins the Communist demand for proper naming. In using class consciousness as the basis for social change, Chinese Communism tried to authorize and officiate minority discourse. Chow writes that "instead of causing reality to disappear, [by naming a class consciousness and mobilizing around that concept, for example, to make class] naming is the way to make a certain reality 'proper,' that is, to make it real. That is why it is so important to have the right name and the right language" (105). She continues by explaining that *zhengming* (the rectification of names) "demonstrates the practical politics involved in any claim to visibility and existence--namely, that such a claim must be at the same time a claim to/in language. . . . In their struggles to be seen and heard, minority groups [including women] all prove the truth . . . they must first 'have power and be named, that is, recognized" (105). And yet this form of naming through a nationalist form of minority discourse becomes a weapon that strengthens the "ideological strongholds of governmental power" (107) because it speaks *for* the marginalized group. What this means for women, women's issues, and women's literature, for example, is that feminism as named by the government becomes an arm of the Party and central administration. Chow explains

> [I]t is the continual creation of alternative *official minor positions* that continually puts off a direct attack on the subjugation of women [a continual deferral of a feminist critique] . . . Chinese women. . . are always said to be as powerful as Chinese men: We keep hearing that they 'hold up half the sky.' If minority discourse is, like all discourse, not simply a fight for the content of oppression it is ostensibly about but also a fight for ownership--the propriety, the property--of speaking (that is, for *zhengming*), then Chinese women are precluded from that ownership because it has always been assumed by others in the name of the people, the oppressed classes, and the nation (111-112; emphasis in original)

While on the macro political level this speaking *for* women may still be in place (see attachment from Shanghai Municipal Women's Federation), on the micro political level and in the literary sphere, women are striving for ownership by naming themselves. Several of the Chinese women I met were in the process of naming their histories by reevaluating the multiple facets of their subjectivities through storytelling for a foreign listener. In two instances the women were actively trying to integrate their earlier years during Mao's reign with their current lives and to tell their stories in ways not already spoken by dominant discourses.

For example, a female professor who teaches TESOL to non-English majors at Beijing Normal University spoke to me about her current life in the light of her years during the Cultural

Revolution. When I asked her how long she had been teaching TESOL, she responded by telling me that she had been a textile worker for five years. She graduated from middle school at the time of Mao's rule and was sent to the factory in Beijing to work. After a few years she was selected by the other shop members to become a "worker-soldier-peasant student." Before her selection, she worked very hard in the factory and went to communist rallies every night. She said that at the time she and her peers believed and trusted Mao and were committed to his ideas even when he kept introducing new programs. They believed he was trying to do good. She said now in hindsight she believes they were perhaps too willing to believe in the ideological programs being implemented. She feels very lucky to have been able to go to college and to have studied abroad so that she can have the job she currently holds. She has women friends who have had to retire from the textile factory; their health isn't good and they are living on pensions of about 400 Yuan ($50) a month. They aren't jealous of her; they feel she has been very lucky. Because of what she sees as her good fortune, she told me that she must "work very hard"--not for herself alone, but also so as to not let her friends down. I found it intriguing that the only way to explain her length of employment at BNU (which was my original question) was for her to take me through her years as a "worker-soldier-peasant student." The two periods are linked in her thinking about the present as are her commitment to hard work and her friendship with the women from the factory. What might have seemed a roundabout answer to my question actually demonstrated her strategy of naming herself through various socio-political relationships that crossed several decades.

Her narration enacts a renaming of history through attention to the overlapping categories of gender, class, and education. Her narrative of transition unfolded against a backdrop of Beijing in transition. Beijing's physical landscape may set the stage for such new interrogations of Chinese gender, class, and historical consciousness: The dynastic history is visible through temples, walls, monuments, palaces, hutongs; the Mao years are visible in museums, curio shops, public spaces (such as the People's Square); the rush to globalize and modernize is embodied by the construction of huge housing projects and malls, as well as the striking presence of McDonald's, Kentucky Fried Chicken, and Dunkin' Donuts. Thus the urban vistas are recontextualizing the historical just as these women are trying to rescript their complicated lives within a matrix of historical and personal memories.

5) Gender, Ethnicity, and Sexuality

In her introductory chapter to Gender and Sexuality in 20th Century Chinese Literature and Society, Tonglin Lu writes that "As part of the cultural and ideological map of society, gender problems cannot be isolated from other social aspects--women do not exist as an abstract entity" (18). Thus any new naming, an enactment of subjectivity in and through language (and literature), demands close attention to differences among and within women so that no monolithic rendition of the "Chinese Woman" is constructed. In her essay "Against the Lures of Diaspora" Rey Chow writes:

> Names of difference [categories such as race, class, and gender] as such are meant as ways for the marginalized to have some access to the center. And yet one feels that these categories of difference are often used in such a way as to stabilize, rather than challenge, a preestablished method of examining cultural diversity, whereby difference becomes a sheer matter of adding new names in an ever-expanding pluralistic horizon. If categories such as race, class, and gender are to remain useful means of critical intervention, they must not be lined up with one another in a predictable refrain and attached to all investigations alike as packaging. Instead, as terms of intervention, they must be used to analyze, decode, and criticize one another. (31-32)

Chow's call for a politics of location attendant to the shifting relations among named differences can be explored through an analysis of women from national minority groups.

China has had dramatic success in increasing the access to education and retention of students. The government has implemented a 9-year compulsory education system (dating from 1985), this is clearly having positive effects on the literacy rate. The emphasis on education is linked to the anti-poverty campaign in the countryside and to the determination that a modern society needs an educated populace. Thus education is linked to the discourses of economic well-being, health/wellness, and modernization. (See *China Daily* article "Education key to poverty relief") But as Professor Shi Jinghuan remarked in her lecture unequal access to education based on gender differences still persists, and is especially problematic in the mountainous regions of China which are the homes of many of the ethnic minorities. At a meeting at the Ministry of Education in Beijing with Mr. Tang, the Assistant Director General of Foreign Affairs (the equivalent of international education), and the Director of 9-year Compulsory Education, Ms. Zhu Mu Ju, they indicated that three factors were affecting young women's access to education: 1) local customs; 2) economic development; 3) projects by UNICEF. The first two factors involve what the Ministry officials see as a clash of values between the ethnic minority groups and the type of curriculum made available to young women. A young woman from an ethnic minority group living in rural China who receives an education may return home to find that she doesn't have any opportunities to use her literacy skills. Or she has been compelled to return home prior to finishing her education because of her ethnic group's demands for early marriage. UNICEF has established remote area programs to provide training to local educators with the hope of reshaping the curriculum to be more directly applicable to these women's lives. There has also been a push for evening vocational schools where women ages 17-18 can attend. Interestingly these programs appear to be based in a concept of gender that doesn't circumscribe women as property (for some of the national minority groups, women are counted as property of their future/present husband's family so the young woman's family refuses to use any of its limited financial resources for her tuition). And yet the example given by the lecturer was that a young woman was allowed to attend evening programs because her in-laws want their daughter-in-law to be educated and productive.

What becomes evident is that gender and ethnicity begin to complicate the educational agenda just at the point where the state wants to claim an universal answer through education to the problem of poverty and backwardness. The discourses of marginalization then begin to turn on the close relations between gender and ethnicity. Wendy Larson in Women and Writing in Modern China explains that while Han culture is demarcated as modern/progressive and masculine, ethnic minority groups are associated with the past/static and the feminine. Larson writes that both of these discourses are "integrated into this contemporary nationalizing practice. In this cultural discourse, backwardness and a marginal position are associated with women, and modernity and its orthodox values of science and progress are associated with men" (14-15), and minority women become the embodiment of the "vulnerable, eroticized, and feminized minority culture" (14).

Sexuality has been a silent yet powerful component of women's lives. This silenced aspect of female subjectivity and female narratives is being more openly acknowledged and explored in contemporary Chinese society. For example, in Beijing the Women's Hotline has been existence for 10 years (See *Women's Hotline* attachments). Hou Zhijin, a supervisor at the Hotline, explained that over the last 6 years at least 30,000 calls have come in from women across the country, from urban and rural locales. Over 50% of the calls relate to marital issues while approximately 20% are about sexual intimacy problems. The long held adage, "Do not talk about family things outside the family," is breaking apart for many women as they investigate how the discourse of family has overshadowed concerns about gender and sexuality; they are building a female support network to better understand their lives, experiences, and options for change.

A program such as the Hotline opens the door for an investigation into how women of various class, ethnic and educational backgrounds are implicated in the socio-cultural discourse about protection and autonomy. When I spoke with a group of Chinese undergraduates at BNU several of them said that women need to be protected. One explained that she wanted to be treated as an equal and felt independent, yet she had just been turned down for a job "because she was a girl." The job required traveling and because of her gender she was thought not to be available. She then explained how she wanted to be protected by a man in her personal life because of vanity and of wanting to "feel special." There is explicit tension in these women's lives as they try to sort out these different feelings and expectations about private and public life vis-a-vis female subjectivity. In a conversation with Hou Zhijin, she thought it was more complicated than solely how women perceive themselves. She theorizes that men are projecting this "need" for protection on to women (as if it were some sort of naturalized necessity caused by the women's gender) as a way to shore up and feel confident about their masculinity. For example, she explained that men who have affairs with younger women are often trying to assert their powers over these women because they can't do so with their wives who are their education equals. Initially these men want to have women who are their equals in terms of education and who are self-confident, but then as time passes the men need to assure themselves that they have a power not shared by their wives; thus, they opt for younger women they find attractive who thrive on the special attention this older man can bestow. These issues of sexuality, gender, female autonomy and the ideology of protection are represented and reshaped in many of the contemporary texts by Chinese women writers. In interpreting literary texts readers must analyze the interrelations between discourses of female disempowerment and of masculinized power; and how these discourse are questioned and challenged through an engaged politics of renaming and rewriting the interplay of gender, ethnicity and sexuality represented in literary texts.

6) The Politics of Reception and U.S. Readership

Literary texts enact the struggle to name in new and dynamic ways the personal female subject within the political and cultural sphere. This politics of naming turns on the ability to critically reflect on the discourses that have been shaping women's lives and the representations of those lives. Women's narratives demonstrate an acute awareness of circumstances as well as a self-critical consciousness of their roles in the construction of female subjectivity through language. These strategies of storytelling produce new ways of understanding what it means to be a woman of Chinese origin. In a recent student exploration paper on Ding Xiaoqi's Maidenhome Marta Bladek questioned how the different discourses of the state, family, and society impacted protagonists from two short stories, "Maidenhome" and "The Other Woman" respectively. Bladek writes that

> the dominant discourses attempt to provide women . . . with all the answers to questions they have not even asked yet. However, getting an answer to a question that has not been asked yet implies that the question need not be asked at all. [But the protagonists of the respective stories] Xiaoyu and Keke dare to ask. . . . When Xiaoyu and Keke try to position themselves within the provided framework, they realize the

> narrowness of it. They realize they have to move beyond it in order to be able to redefine themselves. (Reflection paper for ENLT372, 11/30/98)

Redefinition through a reevaluation of the discursive systems that constrain existence becomes a way out of limited categories of existence and representation for the women in these stories. Likewise, students conversant in U.S. discourses on freedom of choice (in the realms of work, love, and family), individualism, and democratic politics must be critically aware of the ideological tools they employ in reading texts from mainland China. Part of the interpretive work for the students is to analyze and critique their own interpretive agendas so as to better understand how to negotiate the challenges of mainland Chinese texts without imposing U.S. informed values on the texts. Additionally students must address the politics of translation and publication that shape the representational systems and linguistic choices used to bring the texts to non-Chinese speaking audiences.

VI. Methods of Evaluation

A. Written work includes:

1. Exploration papers (mandatory; one per class except for the session when the dossier paper is due);
2. Dossier paper (one 2-3 page paper providing background information on a specific text);
3. Choice of one: Critical Essay (10-15 pages with topics to be determined in consultation with instructor) or Reflective essay and portfolio (10-15 page essay about student's work in the course within a broader context).

B. Participation work

1. Participation in one student-led focus group discussion (including a two-page write-up)
2. Regular attendance and active class participation
3. Attendance at one Chinese art exhibit or theatrical performance; include two-page write-up.

VII. Future Research Plans

Commenting on the connection between the study of Asian literatures and the history of Asian immigrants to North America, theorist Rey Chow writes, "'Ancestry' is not continuous but fraught with displacements and destructions. *What does it mean to be 'Asian'?*" (emphasis in original). In subsequent work I plan to explore how contemporary women's narratives from mainland China, Hong Kong, Taiwan, and overseas Chinese communities (which may include Chinese Americans) integrate experiences of dislocation (e.g., travel and migration) into the competing discourses about gender, sexuality, cultural and national identity. I plan to examine how these narratives enact and/or resist representations of Chinese origins, memories, desires, and subjectivities in the age of global capitalism and transnational systems of power. I will explore how specific forms of writing impact the production of subjectivities that draw upon China as a site of knowledge and our reception of such narratives.

VIII. Attachments

中国历史年代简表

A Brief Chinese Chronology

City ruins 夏 Xia Dynasty no written records			约前 21 世纪—约前 16 世纪	
pottery ivory ware 商 Shang Dynasty divination bones ~~shells~~ bamboo strips			约前 16 世纪—约前 11 世纪	
周 Zhou Dynasty philosophers scientists scholars	西周 Western Zhou Dynasty ○		约前 11 世纪—前 771	Xi'an
	东周 Eastern Zhou Dynasty		前 770—前 256	
	春秋 Spring and Autumn Period		前 770—前 476 Confucius	
	战国 Warring States – no central govt.		前 475—前 221	
Structured govt. cabinet 秦 Qin Dynasty ○			前 221—前 207	
Silk Road 汉 Han Dynasty	西汉 Western Han ○		前 206—公元 24	
	东汉 Eastern Han		25—220	
三国 Three Kingdoms	魏 Wei		220—265	
	蜀汉 Shu Han		221—263	
	吴 Wu		222—280	
西晋 Western Jin Dynasty ○			265—316	
东晋 Eastern Jin Dynasty			317—420	
南北朝 Northern and Southern Dynasties	南朝 Southern Dynasties	宋 Song	420—479	
		齐 Qi	479—502	
		梁 Liang	502—557	
		陈 Chen	557—589	
	北朝 Northern Dynasties	北魏 Northern Wei	386—534	
		东魏 Eastern Wei	534—550	
		北齐 Northern Qi	550—577	
		西魏 Western Wei ○	535—556	
		北周 Northern Zhou ○	557—581	
隋 Sui Dynasty ○			581—618	
empress 唐 Tang Dynasty ○			618—907	*
五代 Five Dynasties separate states	后梁 Later Liang		907—923	
	后唐 Later Tang		923—936	
	后晋 Later Jin		936—946	
	后汉 Later Han		947—950	
	后周 Later Zhou		951—960	
China reunified 宋 Song Dynasty	北宋 Northern Song Dynasty		960—1127	
	南宋 Southern Song Dynasty		1127—1279	
辽 Liao Dynasty			916—1125	
金 Jin Dynasty			1115—1234	
Mongols 元 Yuan Dynasty			1271—1368	Beijing (capital
明 Ming Dynasty			1368—1644	*
清 Qing Dynasty			1644—1911	
founded by Sun Yat sen 中华民国 Republic of China			1912—1949	Nanjing
中华人民共和国 People's Republic of China			1949 成立	Beijing

前赵	Earlier Zhao	0	318 - 329
前秦	Earlier Qin	0	351 - 383
后秦	Later Qin	0	384 - 417

Women and Their Education in China

Shi, Jinghuan Ph.D

It's my great honor to be here talking about women's education in China.

Chinese education sustain the 17% of world school population with less than 1% of world educational expenditure. Because of the limited resources and negative impact of man-dominated cultural tradition, Chinese girls in some regions are not equal in access to school. Chinese women, in many cases are still under represented.

As a Chinese educator, especially a female teacher, I feel I have a strong commitment in developing girls and women's education. It's my duty to let more people understand Chinese education.

Talking about Chinese education, the first issue we have to realize is its large school aged population.

In 1990, the total number of elementary school aged children in mainland China was about 120,000,000 (one hundred twenty million). It will get to 140,000,000 in the year of 2000 even if we carry out the family planning policy very strictly. During 90's, the total enrollment number of first graders in elementary schools all over the country is 21,000,000 (twenty-one to twenty-five million) per year, which is equivalent to the whole population of Canada or Australia. The number of students in higher education in 1990 was about 3,510,000 (three million five hundred and ten thousand), in secondary education the number was about 53,690,000 (fifty-three million) in full time secondary schools and another 34,230,000 (thirty-four million) in part time or adult secondary schools. So all together, the school populations in China was about 220,000,000 (two hundred and twenty million). Because of the large cardinal numbers, small percentage may indicate a big amount. For example, the non-attendant school aged children in China in 1992 was 2.79 percent of the age group (7 to 11 years old) The total number was 3,100,000, nearly equivalent to the whole population of New Zealand.

The educational expenditure is very low in China. According to the statistic given by UNICACO, in late 80s, the average of percentage of educational expenditure in GNP in developed counties was 6.1, in Asian countries was 4, but in China was only 2.5.

Generally speaking, in less than one hundred years, as the biggest developing country in the world, China, in comparison with a lot of other developing countries, has made a better progress especially in elementary school education. According to the report published by the UNICEF in 1994, China's expectant rate of population who have got at least five years elementary school education was 46% based on GNP $380 per person. But in reality the rate was 86% in China which was 40 percent higher than the expectation. Brazil, another large country had the expectant rate of 88% based on GNP $2770 per person, but only 39% in reality which was 49 percent lower than the expectation.

Development of girl's education is another example to show the progress. From vertical aspect, the enrollment rate of elementary school education for girls in late 40th in China was less than 20 percent. It increased to 96 percent in 1993. From the horizontal aspect, according to the statistics given by the UNISAF, the average percentage of girls who have got five years elementary school education in the world in 1993 was 68 percent, in East Asia and Pacific countries, the average was 83 percent. The number was 86 percent in China which was higher than the average both in the world and in East Asia countries.

A survey done by the All China Women's Federation in 1990 showed that more than 61 percent of women who were under 40 years old had got the education of junior high school and up. The percentage of women with the same leveled education in their mother's generation was only 12 percent. The illiterate women among the age group of under 40 was around 11 percent of the total number being investigated, compared with 60 percent of illiterate in their mother's generation. From these figures, we can see the progress China has made.

However, we have to realize that the unequal access to school education based on gender's difference still exists and the problem of women's education in China remain to be solved.

The first problem in girls education in China is the unequal access to school education. Actuarially it is not a nation -wide problem. In some places, girls may have better opportunity than boys. For example, recent years Beijing adopt recommendation system in enrolling students at the key junior high schools which are very competitive. Because girls at elementary school level tend to be more disciplined and have better behavior than boys, so they have more opportunities to be recommended and selected by the key schools. There are much more girls than boys in those key schools. Some parents and educators start to appeal the protections of boys right in access to key schools. So the striking problem of girl's education in China exists mainly in disadvantaged regions and groups.

[illegible] rural [illegible]

The disadvantaged regions are the regions in West China with adverse circumstances, bad transportation system, poor living conditions and backward education. The residents there are mainly ethnic minorities.
For example, the national census in 1990 showed that the rate of girl's school non-attendants at the age of 10 to 14 in Gansu Province was 32 percent, in Qinghai Province was 43 percent, in Ningxia was 27 percent. These figures were not only higher than the national average of 19 percent, but also much higher than the boys

rate in the same age group in the three provinces. It's 15 percent higher in Gansu, 12.8 percent in Qinghai and 13 percent in Ningxia.

The disadvantaged groups are the people with handicaps. According to a censors in 1987, there were 6,250,000 handicapped children from 6 to 14 years old in China. Among them, 2,760,000 were girls. Their enrollment rate was 48 percent , much lower than the enrollment rate of normal children at the same age.

Girl's education not only benefits female population, but also produces far reaching influences on social development. The Chinese government has put forward the goal of popularizing 9 years of school education and eliminating illiteracy in the country by the end of this century. The key issue is to solve the problem of disadvantaged regions and groups in their education, especially the girls.

Another important issue we have to realize is the quality and effectiveness of girls' education, especially in the poor regions.

Besides school enrollment of girls, other questions we have to raise concerning girls education are: do the girls acquire knowledge, skill and attitudes as expected at school? how much do they learn actually? Can they finish compulsory education upon required time? As educators, we must direct our attention to the effectiveness of delivery basic cognitive, practical and social abilities in order to ensure as many girls as possible to help them face the challenge of labor market or get the chance to further learning.

The findings illustrated below are far from cheerful:

A survey done by the State Education Commission in 1992 showed there were 33 out of 100 girls aged 7 to 15 repeated once or more times in poor regions. the drop-out rate for girl student was much higher than boys.

Table Repetition Distribution of Enrolled Girls

Repetition Distribution	Frequency	Percentage
Total	4661	100
No Repetition	3114	66.8
Repeat Once	1121	24.1
Repeat Twice	340	7.3
Repeat Thrice or more	86	1.8

Source: Survey conducted by SEDC, 1992

A lot of girls failed in examinations, though the enrollment rate was above 95% in some schools;

During our on-spot interviews, most of girls looked shy, timid, slow and constraining their thoughts, which made the interviews impossible to continue if without the encouragement of their enthusiastic boy peers; their communication skills were no better than the girls without schooling, and

peer
communication
skills

some minority girls couldn't fully understand Chinese after 5 years of learning Chinese.

The girls who can't receive formal education because of household chores, like taking care of younger brothers or sisters, helping with the housework, and living far away from school are the most disadvantaged group that need urgent help, but the schooling available for them are delivered by "Minban" (community-supported) teachers or some unqualified teachers which make them drop out later.

A number of schools provide courses of labor skills so as to raise relevancy, but many of them are of rudimentary levels like hand work, which oriented to natural economy and housework, so it's hard to tell if these lessons are useful to improve the local economic development or females' social status.

I feel the first step in developing girls' education in China is to let every school aged girls be in school. Now we have already worked out several different ways to help girls, especially those from poor families. For example in some areas, girls classes and schools which are free of charge have been established, girls can get stationaries or scholarship, parents will be awarded for their sending and stimulating girls to go to school. " The Hope Project" initiated by the "China Fund for Youth Development" in 1989 has sponsored 860,000 drop- out children to go back to school, of them 50% are girls. " The Spring Bud Project" started by All China Women's Federation in 90s focus on supporting girl students to school. Some minority Spring Bud girls have got to high schools and become the first generation of high school female students in the history. I believe girls are as smart as boys. If they can get into school, they will be as good as boys or even better in their study. The problem of nonattendance to school is not their fault, it's the responsibilities of government, parents, teachers and the whole sociey. Let's work together to help them get into school.

[illegible]

what about [illegible], lack of confidence

After they get into school, the second step is to provide a good education. For achiving this, we have to have qualified teachers, suitable teching materials and appropriate methods to meet the needs of girls studtents, to increase the quality and effectiveness of their education.

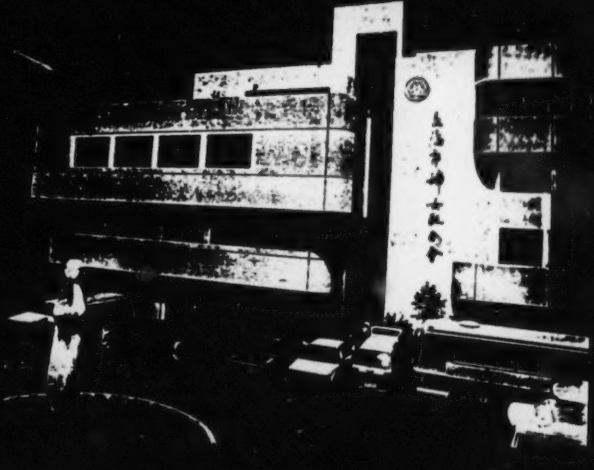
There is still a long way to go to realize the equality of education. The development of economy will improve education from a long run, but it may not do so in a short term view, especially for girls. So we have to face the new problems come from the economic development and fight for the gender's equality in education.

上海市科学育儿基地
专家委员会会议

上海市婦女聯合會

[illegible]

Women's [illegible]



BEST COPY AVAILABLE

Introduction

Shanghai is the biggest port city in China, the most important industrial base and also one of the biggest cent[illegible]onomy trade and commerce and tourism as well o[illegible] coun[illegible]hanks to the policy of reforming opening up to the o[illegible] wo[illegible]veloping Pudong new area Shanghai is adva[illegible]ction of international center of economy finan[illegible] socialist high civilization

Shanghai has a population of [illegible] of whom (49.57 [illegible]) are women among them 7[illegible] adults are at work The total number of female staff [illegible] accounting for 42 per cent of that of the city 50.1 per cen[illegible] Shanghai women are involved in natural and social sciences.

Shanghai Municipal Women's Federati[illegible] founded in August, 1950 is a mass organization of women fro[illegible] all walks of life in Shanghai It has always been a bridge li[illegible] the Party and Government with the broad masses of wom[illegible]. The municipal women's congress is to be convened every five years when SW[illegible] leaders are elected by the representatives from over 5,000,00[illegible] women adults Now there are 100 executive mem[illegible] of wh[illegible] are members of the standing committee (One chairwoman and [illegible] vice-chairwomen) The executive committee is compo[illegible] of wom[illegible] from all walks of life including workers peasants, intellectu[illegible] women cadres professors and well-known patriotic perso[illegible]

Shanghai Women's Federation is divided into vario[illegible] ments Publicity and Information Dept Liaison Dept., [illegible] Dept., Personnel Dept Tertiary Industries Dept., U[illegible]an [illegible] Suburban Work Dept Research and Investigation Dep[illegible] We hav[illegible] women organizations at all levels of districts, countie[illegible] n[illegible]ghborhood communities, townships even at villagers' comm[illegible] in the rural [illegible] and residents committees in the city, wh[illegible] we have women work committees in the fields of party and government o[illegible] [illegible]nce, technology, education, culture, [illegible]ublic health, Y[illegible]ity nationalities and all Democratic Pa[illegible]ies as well Va[illegible]men unions are group members of [illegible]e Shanghai M[illegible] Women's Federation, such as Women Eng[illegible]eers' Union, W[illegible]en Journalists' Union, Women Doctors' Union Women La[illegible]yers' Union, Women Judges' Union, Women Sc[illegible]ntists' Union, Women Architects Union Women Entrepr[illegible]eurs' Un[illegible]on and so on. The basic work principle of SWF aims at re[illegible]senting [illegible]nd protecting the legitimate rights and interest of women, im[illegible]oving the equality of the sex and developing the cause of women and [illegible]en.

The tasks of SMWF at present are ~~as follows~~

- to unite women from all walks of life to improve t[illegible]ir social status through their active participation in reform and mod[illegible]nization construction.
- to encourage women to "learn science, te[illegible]ology, and knowledge", provide good conditions and e[illegible]vironment [illegible] women cadres and others
- to promote the education among women in "self r[illegible]pect, sel[illegible] self confidence and self improvement" in orde[illegible] im[illegible] quality of women masses so that they can comp[illegible] in [illegible] society successfully
- to protect women's ~~legi[illegible]~~ rights and interests [illegible] all [illegible]heres of life political, econo[illegible], [illegible]ural, social, includi[illegible] fa[illegible]ly life, as well as help[illegible] and educating children for their [illegible] growth.
- to cite "[illegible]rch the 8th Red B[illegible]nner Pace-sett[illegible] every two years to e[illegible]ourage women from [illegible] walks of l[illegible] to make greater co[illegible]tributions to building Shanghai into a p[illegible]erous city.
- [illegible] "Prize for Heroine", en[illegible]ouragin[illegible] [illegible]men to gain greater [illegible]hts in invention, sci[illegible]tific [illegible]ement, offering good s[illegible] and making effor[illegible] i[illegible] [illegible]mpaign of promoting prod[illegible] and increasing incom[illegible] savin[illegible] materials and energy.
- to c[illegible]ze for Role Mo[illegible] w[illegible] are good at learning know[illegible] and technology [illegible] mak[illegible] great achievements in the rural [illegible]
- to set examples of role model through the medium of newspaper, the broadcasting station and TV station trying to let the people realize the role and status of women
- to educate women to correctly handle love marriage and family problems according to social ideology and ethics to play an important role in the activities of harmonious "Five Good" families in order to build over 4,258,400 families in Shanghai into warm colorful and thrifty families
- to hold the Shanghai Family Culture Festival every two years to combine various activities with scientific healthy and sporting education to improve the quality of family life
- to help mothers give a scientific and better idea for educating their children to meet the needs of the country to establish Shanghai Children's Coordination Commmittee mobilizing the whole socie[illegible] [illegible] protect and take good care of children in the fields of family [illegible]cation, daily necessities, culture, art and other aspects, to set [illegible] Shanghai Children's Foundation collecting funds from the [illegible]ociety to improve the educational facilities to do a better job for the well-being of children SWF endeavors to build the Children's Camping Centers at She Shan, Liu He and Dong Ping (Cong Ming County), 200 children activities centers, 2800 schools for parents in which some programes are taught over radio

Under the guidance of SWF there are various units working for the benefits of women and children, i.e. the Children's Scientific Education Center, the Municipal Kindergarten, the Music Kindergarten and Shanghai-Hongkong Nursery that are famous in the city for their high qualites of education, advanced equipments and good environments two periodicals, "For the Children" and "Modern Life" that are regarded as two of the best magazines in Shanghai SWF runs Women Cadres School and the Women Education Center as [illegible]e bases to improve the cutural level of women cadres and ma[illegible]es The Women Activity Center with the floor space of more th[illegible] 7,000 square metres and nine-story-building is cultural [illegible]tertainment center for women in which they can have good communication with each other through variou[illegible] training classes, shopping center, restaurants, ball room, fitnes[illegible] [illegible] beauty salon, etc. SWF also runs a Women's Credits Ban[illegible] [illegible] Women's Travel Service Agency With the help of SWF, Sh[illegible] W[illegible] Studies Association and Shanghai Research Associatio[illegible] [illegible]rriage and Family have been established, which are t[illegible] [illegible] of women's studies and seminars on wo[illegible]en's issues wi[illegible] [illegible] women to be held occassionally.

SWF strengthen[illegible] th[illegible] [illegible]ose link with [illegible]s from Hongko[illegible], Macao and Ta[illegible] [illegible] takes good care [illegible] family members of thos[illegible] who ha[illegible] gone to Taiwan and women from different na[illegible]onali[illegible] [illegible] well as with women from different circles of [illegible]ctuals, industry and commerce and religions. In 1985 "Women and Children Committee of Shanghai-HongKong Economic Development Association" was set up by the combined efforts of SWF and HongKong well-known women, which helps women who are very active in the development of welfare and care for women and children to establish kingdergarten and nurseries SWF has also wide contacts with professional foreign ladies, wives of foreign experts and female staff from different Consulates in Shanghai.

SWF develops friendly exchanges and contacts with women all over the world. From 1979 to 1993, SWF has received about 500 women delegations from over 150 countries and regions while we also sent Shanghai Women Good Will Delegations abroad, thus, promoting the mutual understanding and friendship between women of Shanghai and women of various countries and regions.

In reform, SWF will make greater efforts to defend the specific interests of women masses in order to build her into a mass organization of unity, greater attraction and vitality.

Yunnan Institute of the Nationalities,one of the Provincial key universities,founded in 1951,is a comprehensive institution of higher learning,especially for minority nationalities of Yunnan.It aims to train students of ethnic origins as government employees,as teachers of universities and high schools and as various kinds of specialized personnel for the border areas and the regions mainly inhabited by minority peoples.The Institute enrolls 95% of its students from nearly 30 ethnic groups in Yunnan,through an annual National Entrance Examination of higher learning.It has a student body of over 4,500 and a teaching and research faculty of nearly 1,000,of whom more than 800 are professors,associate professors and lecturers.One-third of the staff is of minority origins.

Eleven departments offer eighteen majors at the undergraduate level.They are the departments of Chinese language and literature,Ethnic Languages and literature,Ethnic Arts,English Language and Literature,Southeast Asian Languages and Literature,Economic Management,History,Political Science and Law,Mathematics,Physics and Chemistry.Besides a 4-year regular undergraduate programme in the above-mentioned majors,the Institute also offers a postgraduate programme of 3 years in 4 fields of learning.

In the light of the specific conditions of minority education in Yunnan,the Institute has set up a preparatory course for undergradute studies and a special course for training cadres.The former supplies all kinds of colleges and universities,in or out of Yunnan Province,with qualified candidates from the minority nationalities;the latter,however,provides in-service training for Yunnan's minority cadres.Apart from these two courses,the Institute also runs an evening college and a correspondence college.

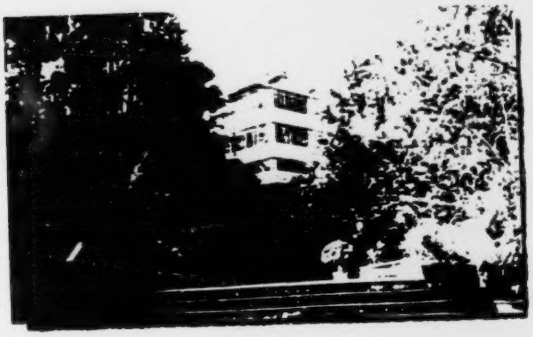
Most of graduates from the Institute return to serve in their home areas.Over the past forty-five years of its history,the Institute has turned out more than 25,000 graduates,who have been playing an important role in maintaining national equality and unity,implementing the policy of national regional autonomy as well as developing the economy and cultures of the border and the minority areas.Quite a few of the officials at provincial,prefectural and county government levels are graduates of this Institute.

Yunnan Centre of Ethnic Studies,attached to the Institute, is a key research institution of the Province,consisting of eight sections:Ethnology,Economy,History,Languages and Literature,Education,Archaeology,Arts and Religions of the Minorities.The Institute has also opened a Museum of Minority Relics and Arts,the sole university-run museum in Yunnan.It boasts a collection of over 20,000 cultural relics of great interest and beauty.The Department of Ethnic Languages and Literature and the Department of Economic management have both established their own research sections.

The Institute publishes three journals:The Journal of Yunnan Institute of the Nationalities (Edition of Social Sciences),The Journal of Yunnan Institute of the Nationalities (Edition of Natural Sciences) and Ethnological Studies,which are on sale in China and overseas.There is also the Institute's campus paper, which is naturally a restricted pulication.

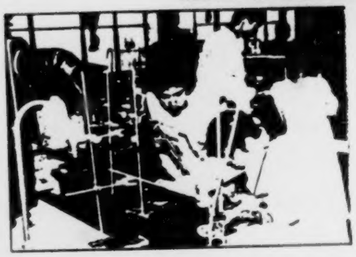
The Institute has endeavoured to develop academic exchanges on an international scale.It has established cordial relationships with the University of Virginia and Baylor University in the U. S. A., with Chulalongkorn University,Chiang Mai University, Rajabhat Institute Suan Dusit and Yonok College in Thailand,with University for Development of National Races and Yangon University in Myanmar,with Tokyo Women's University and National Museum of Ethnology in Japan and with La Trobe University in Australia.The Institute every year invites specialists and teachers from other countries to give lectures.Meanwhile experts from the Institute have been sent abroad to deliver lectures or to make on-the-spot investigations and young teachers travel overseas to pursue advanced studies.Since 1983, the Institute has been enrolling foreign students,including postgraduates working for the M.A. degree.To date it has admitted overseas students from nearly 20 countries and regions,who have enjoyed courses of Chinese language and literature, ethnology and ethnic languages,cultures and history ,etc. In addition,the Institute receives a great number of foreign friends each year.Over

Office Building



Library

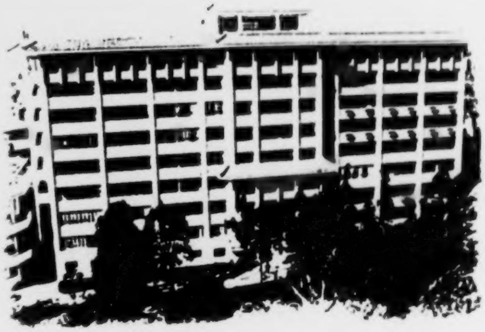
Computer Centre



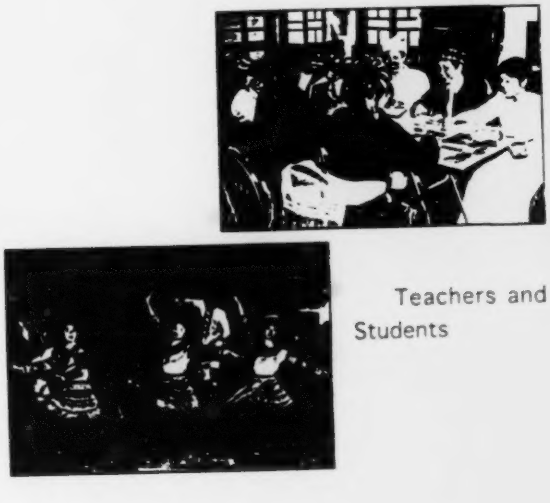
Chemistry Laboratory

10,000 guests from more than 80 countries and regions have visited the campus and the Museum of Minority Relics and Arts. Among them were heads of states and governments, ministers, ambassadors, scholars, prominent personages and other people from all walks of life.

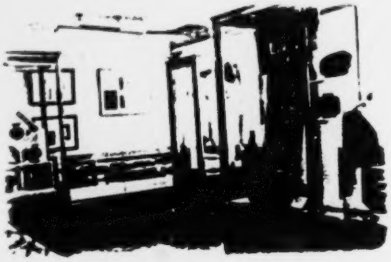
The teaching staff and the students of the Institute respect each other's traditions and customs and enjoy the freedom to use their own ethnic languages and to practise their religious beliefs. "Equality and unity, mutual help and love" has become the known style of the Institute.



Classroom Building



Teachers and Students



Museum

Independence, Attendance, Self-Realization,
and Self-Esteem
--The U.N. Principles for the Ageing

AGEING WOMEN'S HOTLINE

(010)640[illegible]

DISPEL YOUR D[illegible]
HEIGHTEN YOUR [illegible]
WE GIVE YOU [illegible]
WE WILL BE YOUR [illegible]

9:00 a.m.-12:00 noon. Monday- Saturday

the maple women's psychological counseling center, Beijing

独立、照顾、自我实现和尊严
一联合国老年人原则

老年妇女热线

(010)6407[illegible]

为您：
排解一份[illegible]
增添一份[illegible]
献上一份[illegible]
老年妇女热线是您[illegible]

星期一～星期六　上午9:00-12:00

北京红枫妇女心理咨询服务中心

创办老年妇女热线的机构

老年妇女热线是由北京红枫妇女心理咨询服务中心创办的。

红枫妇女中心是一个非营利性的妇女民间组织。她的前身是中国管理科学研究院妇女研究所，成立于1988年。她的宗旨是发挥社会力量，研究当代妇女问题并为当代妇女服务。

该中心已开展多项服务于社会的公益事业。老年妇女热线是继妇女热线和妇女专家热线之后开展的又一项服务项目，无偿地为全国各界老年妇女服务。

老年妇女热线的资金来源

老年妇女热线的开办费是由福特基金会资助的。她的维持与发展需要继续得到国内外基金会、企事业单位和热心人士的资助。

Consultants for the Ageing Women's Hotline:

Kang Ling	Member of the Secretariat of the All-China Women's Federation
Yu Guohou	Vice President of China National Committee on Ageing
Feng Shuping	Deputy Secretary General of Chinese Health Care Association on Aging

AGEING WOMEN'S HOTLINE

Conditions of the Aged Women in China

China will soon become an aged country, with an aged population of 120 millions .

The aged women in China belong to a special and vulnerable cohorts.They make up more than half the total population of the elderly, with a long life expectancy and rather low living standards. With regard to economic resources, they tend to be dependent on their children. They retire at a relatively early age, and those who obtain re-employment constitute only a small proportio of the total — one third of that for men.The rate o women who have lost their spouse is several times as high as that of men. Besides, their health condition is poor and they always feel lonely. It is an urgent task to give genuine protection for thei legitimate rights and interests and to pay attentio to their problems, which have become a matter o social concern.

The purpose of the Establishment of the Ageing Women's Hotline

In1991, the U.N. Principles for the Ageing were approved by the United Nations. The main slogans are:' Independence, Attendance, Self-realizatio and Self-Esteem'.

In 1996, the China National Committee on Ageing set the demand for 'a healthy ageing of the population', aimed at prolonging the elderlys' life-span in good health so that they can enjoy a happy old age.

The Ageing Women's Hotline was established with the guiding principles mentioned above. It aimed at lightening the mental pressures on ageing women, averting mental crises, helping them t cultivate the spirit of optimism and at becoming more independent and self-respecting.

At the same time, the hotline also wishes to make a contribution to strengthening the physical and mental health of ageing women and to safeguarding their legitimate rights and interests by answering questions and spreading scientific knowledge.

The Range and Time of the Service Provided by the Ageing Women's Hotline

All ageing women are welcome to bring to ou hotline any problems regarding marriage, family the law, physical and mental health, and so on. A group of volunteers engaged in research into ageing will answer questions and endeavor to provide solutions to problems.

Time for this hotline:9:00 a.m.-12:00 noon.
Monday-Saturday
Tel: (010) 64073800

The Organization that Established the Ageing Women's Hotline

The Ageing Women's Hotline was established by the Maple Women's Psychological Counseling Center, Beijing.

The Maple Women's Psychological Counseling Center is a non-profit organization for women. Its predecessor, the Women's Research Institute,China Academy of Management Science, was founded in 1988. Its aim is to make use of the power of society, to conduct research on contemporary women's issues, and to serve women.

The center has provided many public services, of which the Ageing Women's Hotline is the latest one, following the Women's Hotline and the Experts' Women Hotline. It serves the aged women of all circles in China..

Financial Resources of the Ageing Women's Hotline

The operating funds of the Ageing Women's Hotline are provided by the Ford Foundation. Its maintenance and development requires continuing support from foundations, enterprises, and warm-hearted individuals at home and abroad.

地址： 北京东四 14条93号 （100007）
电话/传真：(010)64033881
老年妇女热线电话：(010) 64073800
电子信箱：maple @ public. fhnet. cn. net

Address:No.127, Di An Men Dong Da Jie, Beijing
P.R.China(100009)
Phone/Fax: (010) 64033881(office)
Ageing Women's Hotline:(010)64073800
E-mail: maple@public.fhnet.cn.net

妇女
专家热线

EXPERTS' WOMEN HOTLINE

(010)6403 3383

星期一：法律
星期二：婚姻家庭
星期三：妇幼保健
星期四：性问题
星期五：妇女问题

星期一～星期五：13:00-16:00

MONDAY TO FRIDAY
13P.M.T0 16 P.M

Counselling Schedule:
Monday, on Law
Tuesday, on Marriage and Family
Wednesday, on Women and Children Health
Thursday, on Sex Problems
Friday, on Women's Problems

妇女热线

WOMEN'S HOTLINE

(010)6403.3383
(010)6407.3800

倾诉你的隐忧，我们尽力相助
—妇女热线的承诺

星期一～星期五：16:00-20:00

MONDAY TO FRIDAY
16P.M.T0 20 P.M

Pour out your secret sorrows
we'll do our best for you
--promise of the women's hotline

妇女热线的经费从哪里来?

妇女热线是社会公益事业、无偿为各界服务、不收取任何报酬。她的经费全部靠国内外热心慈善事业的各界人士、基金会和企事业单位赞助。第一条妇女热线开通是美国全球妇女基金会资助的。第二条妇女热线和妇女专家热线是福特基金会资助的。国内一些个人也热心给予过捐赠。

妇女热线衷心感谢一切曾经帮助过妇女热线的国内外的组织和人士、也希望今后继续得到大家无私的帮助和支持。妇女热线更加希望有更多的机构和人士向妇女热线伸出援助之手、让妇女热线能更有效地开展社会服务活动。

Women's Hotline is the first hotline in China providing free psychological consulting service to women nationwide.

What is the purpose of the Women's Hotline?

China's reform and opening policy has brought the Chinese women a good chance to give full play to their abilities. However, it also means a real challenge to them. The economic restructure has made a considerable number of women lose their original economic and social status. They must find their places again; meanwhile, changes in the views on marriage and life style result in the rise of divorce rate, threatening women's status at home. All these new problems facing contemporary Chinese women have formed a heavy socio-psychological pressure on them. Only by freeing their minds of these psychological burdens, can Chinese women enjoy good health in character and psychology, thereby becoming the promoters and beneficiaries of social development.

The opening of the Women's Hotline is to meet the needs of the society. It aims at helping women understand and give full play to their own advantages, free themselves from the feeling of perplexity, overcome psychological crises, enhance their abilities in tiding over difficulties, so as to improve their psychological health and quality of life.

Who started the Women's Hotline?

It was started by the predecessor of "The Maple Women's Psychological Counseling Center, Beijing — the Women's Research Institute, China Academy of Management Science. The first Women's Hotline started in September 1992; the second Women's Hotline and Experts' Women Hotline, in September 1993. Founded in1988, the Maple Women's Psychological Counseling Center is a non-profit, non- governmental mass organization started by some women intellectuals with Mme. Wang Xingjuan as the head. Its objective is to allow full play to social forces, study new issues facing contemporary Chinese women and offer services to them. This organization has already made researches on such subjects as women's employment, women's political participation, domestic violence, etc..It is on the basis of these researches that they started the women's hotlines, rendering direct services to women of all circles nationwide.

Whom does the Women's Hotline work for?

Advisors of the Women's Hotlines and Experts' Women Hotline are all volunteers. Having been trained before coming here to work, they are married women, mature in character and richly experienced in life.They have had above college education with a background of humanistics and are cultivated in psychology, legislation, marriage and family. Sincerity, warmheartedness, patience, seriousness, preserving phone-callers' secrets are their professional ethics and moral accomplishments. With loving-care, knowledge and wisdom they have given every possible help to advice-seekers, having thereby won unbounded trust and ardent admiration.

In the last five years since the operation of the first Women's Hotline, more than 30,000 calls have been received, which came from various places, including small towns, throughout the country. A number of women have aired their sufferings and hidden sorrow to the hotline advisors without any reservation; and the questions they raised cover various aspects of their work and life. Hence, many women named the Women's Hotline as "a bosom friend whom I've never seen".

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北京周末[illegible]
Price: 1 yuan

Pretty pages

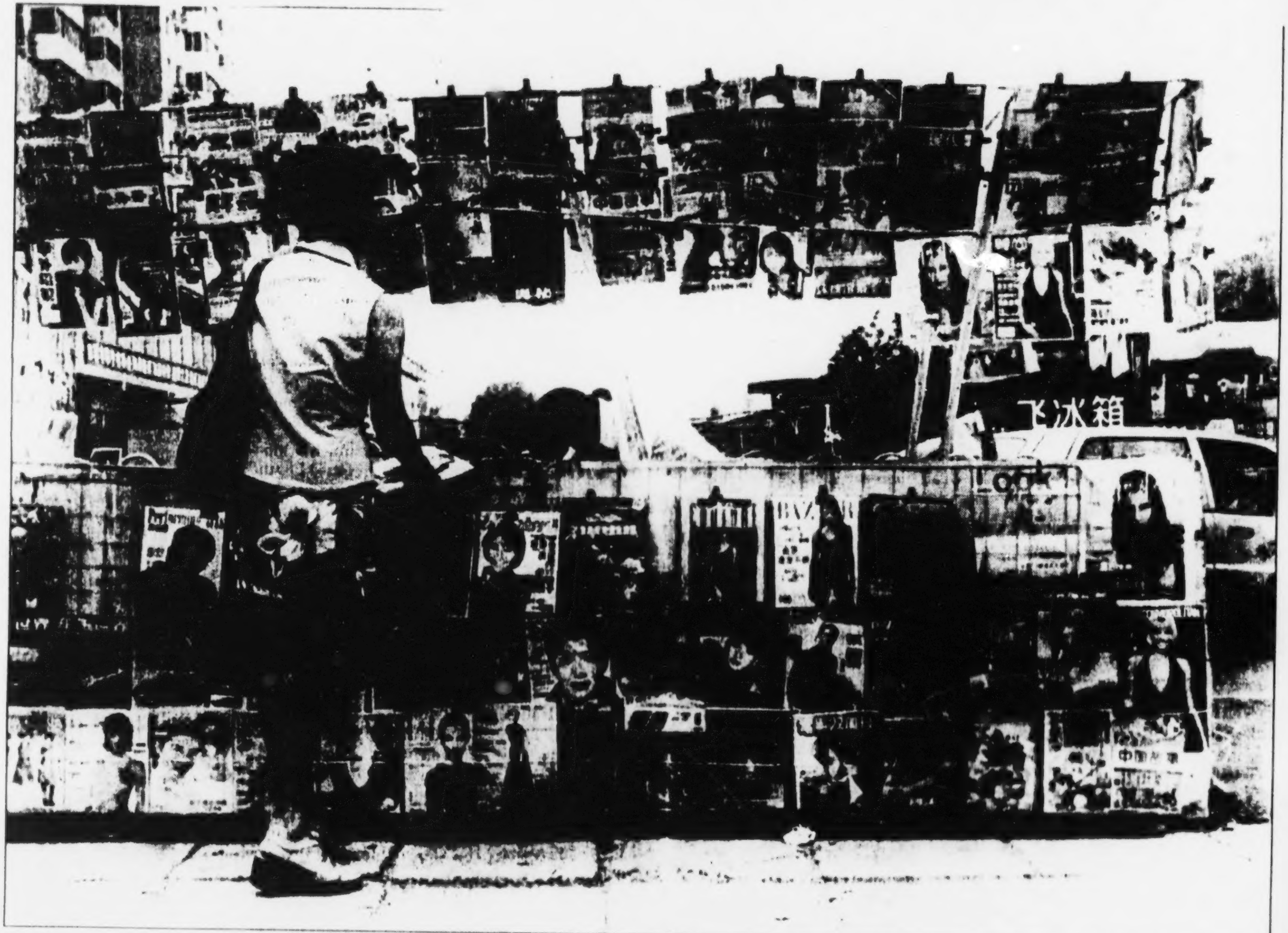


photo by Jiang Dong

Beijing's laid-off women find new work

By Shao Zongwei

ABOUT three quarters of Beijing's laid-off women have obtained new jobs in the past two years, according to the Beijing Women's Federation.

The federation found that 67,000 recently laid-off women — 76 per cent of total — and 22,000 previously unemployed women — about two thirds of the total — have found new jobs. Those who had worked for the State received unemployment benefits.

More than half of the 197,000 employees laid-off or sacked in the capital last year were women.

China's women workers have a harder time than men under the country's economic restructuring and the reform of State-owned enterprises because they often held low-skill jobs in hard-hit industries such as textiles.

"Most of the laid-off female workers are of middle-age, with inadequate education and they worked on the production line," said Zhou Yarong, director of the Women's Right Department of Beijing Women's Federation. "It is difficult for them to acquire new skills and to obtain a new job."

To tackle the problem, the department set up a service centre for unemployed women two years ago.

Since then,the centre and district branches throughout the city have provided vocational training and job information to more than 20,000 women. Over 3,000 found new jobs with their help.

Most found jobs in their communities, including working as domestics.

"Most laid-off women workers have changed their mentality, which has made our work much easier than before," said Zhou.

"They have realized that now it is up to them to find jobs instead of waiting to be reassigned by the government," Zhou added. "What we are facing now is actually the issue of how women should compete in the market economy."

Zhou's department has been credited for this change. For the last two years it has worked hard to convince these women to be self motivated about finding new jobs.

Other Beijing agencies have also worked hard to help laid-off women find jobs.

For example, the Beijing Labour Bureau has passed some policies meant to protect women employed by State-owned firms. Pregnant women and nursing mothers should not be laid-off. If a husband and wife both work at the same firm, they should not both be laid-off.

But there is a new problem, protecting women's rights at their new jobs, Zhou said.

Many of them are assigned to short-term jobs with little job security.

More and more contract disputes have appeared recently, Zhou said.

Special schools set up for girls in Ningxia

By Ma Lie

YINCHUAN, Ningxia — Zhou Shumei, 26, a government staffer in Tongxin County, the Ningxia Hui Autonomous Region, doesn't think she could have gotten hired without the help of the Tongxin Hairu Girls' Middle School.

As the a daughter of an imam, a Muslim religious leader, Zhou's parents forbade her to continue beyond primary school because the Hui traditionally frown upon coeducation for women older than 12 or 13.

Fortunately, Tongxin Hairu Girls' Middle School was opened one year after Zhou returned home in 1986, and she finished her middle and high school. Her education helped her land a job as typist in the Tongxin County's government.

Like Zhou, many Hui girls can complete their secondary education thanks to government-sponsored single-sex schools in the Ningxia Hui Autonomous Region.

"Due to the local custom of the Hui nationality and living conditions, girl's education is a big problem in Ningxia. Especially in Ningxia's southern, poor mountainous areas, where many girls could not go to school before the 1990s," said Han Meiyuan, deputy director of the Education Commission of the region.

The local government has worked hard to provide more Hui women with the nine-year State-set minimum schooling.

"We tried to improve the social and family conditions for Hui girls to go to school, encouraged local religious leaders to support education, and helped the mothers to change their mind from stopping their girls from going to school," Han said.

Work didn't stop there. The government also set about changing the schools, training more women headmasters and teachers, the deputy director said. In the 1991-95 period, the percentage of girls attending school jumped from 72 to 94, and pilot girls' schools or classes were established in every town in the region, the deputy director said.

Han said that at present, the region has 24 separate girls' schools, and special all-girl classes in most other schools.

"In the 1996-2000 period, the region's government is working to increase the number of female students in schools and it is also arranging special training classes, such as sewing in middle schools for the girls, because most of the girls will go back to villages after graduation," Han said.

"This kind of special training will help raise them out of poverty," Han added.

Early this year, Tongxin Hairu Girls' Middle School, the first such school in Ningxia, got a $358,000 donation from the Islam Development Bank to build a new 3,200-square-metre building, said Zhou Yanzhang, school headmaster.

Zhou said the building, which will be used in September, will double the number of attending students to 800.

Education key to poverty relief

By Lu Jiehua

DESPITE the nationwide progress China has made in its anti-poverty campaign, there remain obvious disparities in its achievements.

Some poor people are quicker than others to leave indigence behind, while some are simply sluggish in their efforts to shake off poverty.

The reasons for this situation may vary, but there is one factor that has not been given the attention it deserves: the poverty-alleviation process in many parts of the country provides the poor with money, food and clothing. The degrees of progress, however, turn out to vary. In the long run, there are no measurable achievements. In a sense, this "rescue mission" nurtures laziness, as the needy do not need to learn job skills and to have their daily necessities provided.

As a matter of fact, the quantity and quality of human resources have real bearing on poverty-stricken areas' attitudes toward shaking off poverty.

While the State's attention is appropriately given to making reasonable and efficient use and distribution of natural resources and economic resources, it is neglecting the necessity of tapping human resources.

A study of four destitute counties in the North and South of the country finds that a balanced supply and demand of qualified human resources is one of the most important factors driving a local economy forward.

In most impoverished places, the labour supply generally exceeds the demand. This is not the result of a flagging demand in the labour market, but the rapid ballooning of the population. One of the obvious phenomena is that the poorer a region is, the more children the people there have.

On the other hand, a large proportion of the industries in these impoverished regions are labour-intensive, requiring little skill or professional knowledge. As a result, labour surplus in these poverty-stricken areas can hardly become the expected human resource able to help to alleviate conditions of poverty.

To change this, all levels of governments should continue efforts to adopt family planning policies in these areas, and gradually transform rural industries into technology-intensive ones that can spur the self-improvement of the workforce.

According to the theory of human resources, an individual's health, measured by acquired nourishment, medical care and hygiene conditions, can be used as a barometre to measure the quality of life in certain regions.

Economic development levels, environmental conditions, the social climate, the overall quality of life and the level of medical care available all influence people's health.

The link between them finds its best expression in the different health conditions of the people from poor regions and those in well-off areas. Infant mortality, rates of hereditary disease and acquired ailments in poor regions are apparently higher than in wealthier areas. Conversely, in the four counties studied — Fengcheng of Liaoning Province, Daixian of Shanxi Province, Shangcheng of Henan Province, and Longsheng of Guangxi Zhuang Autonomous Region — families having one sick member earn 30 per cent to 40 per cent less than those having no ailing person at home.

In modern society, an individual's health condition is determined primarily as a return on medical investment. The research results attest to the need for the government to enhance medical care in poverty-stricken regions.

Another important way to improve the quality of the workforce is education. All over the world it is taken for granted that educational achievement and economic success are closely linked — that the struggle to raise a nation's living standards is fought first and foremost in the classroom.

China's destitute population is concentrated in arid and sandy areas, or mountainous regions. Farming in those regions is usually very hard. Inhabitants there have to rely on other means of making a living besides farming. Otherwise, they barely eke out a meagre subsistence, or succumb to famine, disease and even death.

But the status quo for many poor people is that they can grasp no more than a single professional skill, which confines them to the barren land, and, in the worst cases, dooms them to become victims of natural disasters.

In China's poverty-stricken areas, the government is aiming at improving literacy rates and enrolment levels for formal education.

This goal is actually a very practical one, as specific skills can be taught more effectively when the underlying general education is strong.

Even given its practicality, the goal proves one of the most elusive in the poverty-stricken areas of China, where a population of 50 million is still struggling to survive on an average annual income of 530 yuan ($64), the official poverty level.Poverty pushes several hundred thousand children to quit school every year.

The good news is that the Ministry of Education and non-governmental fund-raising institutions have realized the significance of boosting education among the poor, and are taking action.

Perhaps, in addition to the quantity of poverty-relief funds and materials, the performance of the anti-poverty campaign should also be measured in terms of the number of schools and training centres set up in poverty-stricken areas.

(The author is an associate professor in the Institute of Population Research of Beijing University.)

Family p

By Zhu Baoxia

CHINA will stick to its policy of family planning up to and during the 21st century, a senior official vowed yesterday, the eve of today's World Population Day.

The world's population is set to reach 6 billion in the middle of next year, twice the 1960 level, according to the United Nations.

The UN Fund for Population Activities (UNFPA) has set "approaching the 6 billion" as the theme of this year's World Population Day in the hope of arousing public concern over the population issue in all nations.

The world population reached 5 billion in 1987, the year World Population Day was first celebrated.

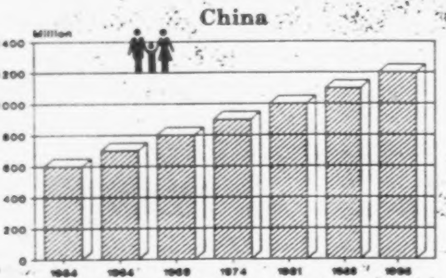
The world population continues to grow at the rate of 80
million a year, and this tr
will continue for the next
cade, said Dr Nafis Sad
UNFPA executive director,
her message for the '98 Wo
Population Day.

"No era in history has s
tained so rapid a populat
growth, while at the same ti
improving health and nutriti
al standards for most of
world's people," she said.

Fertility and family size h
fallen faster than ever bef
the momentum of populat
growth has slowed, is slow
and will slow still further,
UNFPA leader stressed.

How to maintain this progr
will be the major challenge
face in the coming years
what happens in the future
pends on decisions made in

anning policy vital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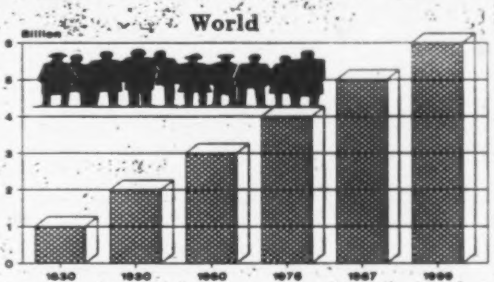
World

next 10 years, said Sadik.

For the benefit of our own and future generations, China will stick to its basic State policies of family planning and environmental protection for a long time, said Zhang Weiqing, minister of the State Family Planning Commission, at a gathering to mark World Population Day.

Like the rest of the world, China, the world's most populous country with more than 1.2 billion people, will organize nationwide publicity activities in the following weeks.

A 10-day book fair and an exhibition on family planning opened yesterday at Beijing Working People's Cultural Palace, and population experts and medical workers are on hand to provide consultancy services.

Zhang said China has accumulated a wealth of experience in tackling population problems and has searched for a solution with Chinese characteristics.

Family planning in China insists on the principle of integrating government guidance with people's voluntary actions, said Zhang.

The birth rate has dropped from 33.43 per thousand in 1970 to 16.57 per thousand last year, with the natural growth rate declining from 25.83 to 10.06 per thousand.

The fertility rate, or the number of children each woman bears, has gone down from 5.81 to around 2.

People's health has improved, with average life expectancy increasing to 70.8 years.

However, population control remains a long-term and arduous task, the minister stressed.

He said the population problem must be tackled to ensure sustainable development of the economy, society, resources and the environment, and to contribute to world peace and development.

BEST COPY AVAILABLE

Zhejiang model stressed

Law leads in family planning

By Zhu Baoxia

NINGBO — A top State official has urged local governments to abide by the law in implementing family planning.

Peng Peiyun, vice-chairwoman of the National People's Congress (NPC) Standing Committee made this call here yesterday.

She stressed that violations of law and discipline, such as coercion and excessive charges for services, must be avoided in family planning work.

Upgrading the practice of "rule by law" among grassroots family planning workers is an important and urgent task, said Peng, formerly minister of the State Family Planning Commission.

Peng was speaking at the close of a four-day meeting to assess the "new family planning" programme in Zhejiang Province.

The programme combines birth control with services to improve the economic, cultural and health conditions for every family, especially those in the countryside.

Although there is no State law on family planning work at present, this does not mean there are no laws to be complied with, Peng stressed. Family planning workers must act in accordance with the Constitution, related laws and local family planning regulations, she added.

She asked local family planning workers to study and fully comprehend laws and regulations and work by the law.

She urged a tightening up of supervision over law enforcement in family planning. Family planning work should be supervised by the Party, the NPC, judicial departments and the masses.

Meanwhile, an interior supervision mechanism must be set up in family planning circles so that problems can be discovered and solved promptly.

Peng disclosed that the State Family Planning Commission is considering drafting a law on family planning in the next five years.

She said Zhejiang has discovered a solution to the population problem which suits provincial conditions by maintaining a low birth rate and promoting a coordinated and sustainable development of population and the economy.

Launched by the provincial government in 1993, the "people-centred" new family planning scheme sets eight standards for families to aim for.

These standards comprise getting rich through hard work, following birth control conscientiously, fulfilling such duties as compulsory education for children, abiding by State laws and local regulations, maintaining social ethics such as equality between men and women, neighbours and families helping each other, participating in social insurance, and keeping homes tidy and healthy.

Local governments help each family work out plans in line with its own conditions and provide the necessary funding and technical assistance.

By the end of 1997, over 70 per cent of the rural population in Zhejiang had participated in the scheme, and some urban residents were following their example.

To date, more than 22,000 training courses have been held to disseminate know-how on economic production, child-rearing and daily life.

Eight hundred population funds have been set up collecting funds 66.7 million yuan (US$8 million). Some 61,700 rural households have been lifted out of poverty.

1998 Fulbright-Hays Seminars Abroad Program
China: Tradition and Transformation

Minorities, Regional Diversity and National Identity Among the Contemporary Chinese:
Curriculum Unit with an Annotated Bibliography

W. Lawrence Neuman
Department of Sociology
University of Wisconsin-Whitewater

October 1998

1998 Fulbright-Hays Seminars Abroad Program
"China: Tradition and Transformation"

Minorities, Regional Diversity and National Identity Among the Contemporary Chinese: Curriculum Unit with an Annotated Bibliography

W. Lawrence Neuman, Department of Sociology,
University of Wisconsin-Whitewater

This is designed to be a one to two-week unit in a course that is an introduction to contemporary North and Southeast Asian societies for undergraduates.

INTRODUCTION AND GOALS

China is often thought to be a culturally homogeneous society. This unit examines the minority peoples in Chinese society and the construction of Chinese identity more generally. One goal is to show students the importance of diversity for understanding China. Students first need a factual background on the diversity of Chinese people and how it relates to the history, geography, politics and demography of China. Diversity includes multiple forms of national minorities as well as diversity (e.g., linguistic, regional and cultural) among the Han Chinese. By recognizing the diversity of China students will better understand the reason for creating the "Great Wall" as well as current issues involving Tibet.

A second goal is to help students examine the broader issue of how an "ethnic minority" status is acquired and its social-political-economic meaning in the Chinese context. Students will be asked to consider the issue of how a Chinese identity is created -- for those in official Chinese nation states (Peoples Republic of China, PRC and Taiwan or the Republic of China, ROC), in S.E. Asian nations with large Chinese populations (Singapore, Malaysia, Thailand), and among other overseas Chinese (e.g., U.S., Canada). In addition, students will be asked to learn about and explore reasons for the PRC policies toward nationalities.

The unit also considers the general question, "What does it mean to be Chinese?" (inside and beyond the PRC's borders). In addition, general ideas about ethnic-racial conflict/contact and the issue of "Orientalism" will be woven into discussions. The unit takes students beyond the "look at the colorful costumes and quaint customs" stage to a level where they can begin to examine the meaning of ethnic identity and creation of a national-minority status.

STUDENT LEARNING OBJECTIVES

Students will:

1. recognize the ethnic, linguistic and regional diversity inside the PRC.
2. understand the scope and significance of the Chinese diaspora for Chinese identity.
3. analyze how sustaining "nationalities" involves political, economic and cultural policies.
4. examine the issue of "inventing" and diffusing national symbols and traditions.
5. develop an understanding of how external social, political, economic and cultural processes, and subjective self-awareness and assertion all combine to create ethnicity.
6. explore the dynamics of assimilation and Chinese identity within a dominant/foreign culture.

STRATEGIES/TEACHING TECHNIQUES:

1. **Lecture Outline:**

I. Minority/nationality Groups

A. In 1500 BC there were many people in the lands now known as China, but there were no "Chinese" -- there were only many tribal groups. What now we call China arose out a long, slow process of military conquest, empire building and cultural merger and assimilation. A shared language, common physical features and a common culture -- what has became "Chinese" -- is historical creation not a fixed, permanent fact.

B. Customs, family patterns and gender relations found in much of China's frontier or mountain areas differ from those of the dominant Han Chinese from the major river basins. Some minority groups are matriarchal or have more open dating rituals. Some minorities are loosely affiliated, but others are tight-knit. They have different religions (e.g., Muslim, Tibetan Buddhism, local religions) and beliefs. All have long histories of interacting with neighboring groups. This often makes the boundaries between various groups fuzzy.

II. Demographics and History

A. Minorities represent 6-8 percent of the population, but they occupy 50-60 percent of China's land, including many border or outlying regions. Historically, the policy has been one of non-violent assimilation, but prejudice and discrimination against non-Han "barbarians" has been common. In general, minorities were encouraged to leave their "backward" ways behind and assimilate to "superior" Han culture.

B. In the 1700s and 1800s prior to the Republic minority people were recognized but not given an official legal status. With the modern nation state the status of non-Han people became a major issue. Sun Yat Sen talked of the 5 peoples of China (Han, Manchu, Mongolian, Tibetan, and Hui or Muslim]). During the 1920s-1930s the KMT developed a more pro-assimilation policy and there was little respect for or autonomy for non-Han minorities. During the 1930s-1940s the CCP and Mao zhe-dong recognized the ethnic diversity and promised autonomy to minorities. After the 1949 revolution, there was a process of official recognition of minorities/nationalities with granting some local autonomy or cultural preservation. The idea of "nationalities" borrowed from Stalin was used.

C. In the 1950s the PRC government distinguished between health and unhealthy minority customs and tried to abolish "unhealthy" ones. Han people objected to customs such as premarital sex, gift giving or feasting, and local religious beliefs because they were deemed immoral, extravagant or superstitions. Unhealthy customs were a mix of ones that contradicted socialist ideology and some strong beliefs in the Han culture.

D. During the Cultural Revolution national minorities lost all special privileges. Their schools, local rule, etc. were eliminated. The use of minority local languages and writing, local holidays and customs were forbidden. Legal prohibitions on discrimination against minorities were eliminated from law and the "ultra-left" declared that China was not a multi-national country.

E. After the cultural revolution nationalities slowly regained official recognition, priviledges and autonomy. In 1980 minority representatives demanded greater regional autonomy and won greater self-rule in the autonomy law of 1984.In 1989 there were 141 areas with autonomous minorities (5 provinces, 31 prefectures, 105 counties). Autonomy means special administrative rights (use own language, rule by own people, own laws, etc.).

III. Characteristics of Minority People

A. Areas with large concentrations of minority people are among the poorest and least industrialized in China.

1. The gap between Han and minority regions has been growing during the 1980s-1990s. Although national minority groups are behind the Han, they differ in economic status.

2. Many minority people are anxious over national plans to "open" their areas. They fear that natural resources will be exploited, their cultural identity lost and outsiders (Han people) will assume top decision-making positions. They are suspicious that market economy reforms will undermine their local, traditional economic practices.

B. Minority people in general have less education than the Han.

1. Illiteracy is much higher among minorities (estimated at 40-80% versus 20% for all of China). A different spoken language or writing system compounds the problem. A system of bilingual education, especially in primary grades, is in operation.

2. Continuation to higher grades and graduation rates are much lower for minorities. Government programs to give additional "points" on college entrance tests or have admission quotas for minorities. There is a special "minority" university.

C. Even in minority geographic areas, Han people dominate (often they are the majority). The Han people are more likely to be urban and be involved in more "modern" or industrial enterprises. Despite official policies to perserve minority culture, there is great pressure on minority people to conform to the Han social patterns.

D. Official policy is to highlight and perserve some aspects of minority culture (food, dance, music, etc.). This is for political and economic development reasons. In recent years it is also becoming a means of economic development through tourism - "come and see our exotic people with their colorful costumes."

E. There is treatment of minorities as unusual, exotic, even by majority Han, for example, "Among China's minorities, Dai women especially are often depicted as sexual exotics" (McKhann 1995:45).

IV. Overseas Chinese

A. For over 150 years large numbers of Chinese migrated in several waves. Most of the migration came from a few areas in Southeast China.

B. The diaspora of Chinese was largely to Southeast Asia in the 1800s. Several countries (Singapore, Malaysia) have large Chinese populations. Small minority communities remain in other countries.

C. Chinese to Southeast Asia first came as low-cost manual laborers. Later many came as merchants and traders. Today, the Chinese community in most Southeast Asian nations is the highly involved in business and is among the wealthiest groups in society. This has created resentment against Chinese people in some countries. There is a debate over how much the Chinese migrants remain "Chinese," assimilated to local culture, or created a hybrid culture.

D. Chinese communities in S.E. Asia

Burma 8%
Indonesia 3%
Malaysia 32%
Philippines 2%
Thailand 4-5%
Singapore 77%
Vietnam 3%

E. Chinese migration to North America (U.S. and Canada) occurred in the 1800s but was blocked by early laws after protests based on race and low labor cost.

1. It resumed after the 1970s and is greatest on the West coasts of the U.S. and Canada. In Vancouver Chinese migration accelerated with anticipation of the 1997 transfer of Hong Kong to the PRC until about one-third of the city is Chinese.

2. Discuss the position of Chinese as a minority group in the U.S. and Pan-Asian identity.

V. Definitions

A. The PRC used Stalin's definition of nationalities (*minzu*)

1. common territory
2. common language
3. economic system
4. psychological identification

B. Many Chinese nationalities do not fit these criteria, but they were imposed/assumed by outside Han government officials. For example the Hui (see Galdney's work) are scattered around the country, have no distinct shared language, no common culture or economy, but share a religion (they are Muslims).

C. Ethnic group versus nationality

1. Harrell (1990) says *minzu,* translated as nationalities, people or ethnic group is "untranslatable." Its meaning includes not only group identity and territory, but a privileged position of the state to define and allocate resources to designated groups. Likewise, "almost no minzu, as defined by the Chinese state, corresponds to a single ethnic group as defined in Western ethnic theory" (p. 518). Lastly, "... the current government policy of ethnic identification applies to every individual. If one is a citizen of China, one has to be a member of one minzu or another."

2. There is no word for ethnicity in Chinese (Gladney 1991:6-7). *Minzu* is not a native Chinese word, but comes from Japanese *minzoku* - people or nation (Gladney 1991:85). (See Mackerras 1994:6 for a different view).

D. In 1953 there were 41 nationalities in China, in 1964 53 and in 1982 56. Major groups:

1. Dai - South, share culture with people in Burma, Laos and Thailand
2. Hakka - Pearl River delta area (Leong 1997 and Siu & Faure 1995).
3. Hui - Muslim, concentrated in Northwest and scattered
4. Maio - upland people of Southwest (see Diamond 1995 and Cheung 1995).
5. Naxi - (see Bai Hua 1995 and McKhann 1995)
6. Tai - border region
7. Yi - South-Central
8. Tibetans - South/low population, government in exile.

E. The definitions of minorities is not fixed and the boundaries among various groups is fluid. The self-identities and externally imposed group definitions interact with and change over time. Government policy plays a central role in China. In contemporary China minority status brings real economic and political advantages. Once a person is officially classified into a nationality, they retain that identity even if they assimilate into the Han majority culture and lose distinctive ethnic markers (e.g., language, dress).

2. **Readings**

A. Required

1. Gladney, Dru C. 1995. "China's Ethnic Reawakening" Asia Pacific Issues: Analyses from the East West Center 18.
2. Diamond, Jared. "Empire of Uniformity" Article 21 in Global Studies: Japan and the Pacific Rim. Pp 180-184. (Originally published in Discover, March, 1996)
3. Wu, David Y.H. 1990. "Chinese Minority Policy and the Meaning of Minority Culture: The Example of Bai in Yunnan, China." Human Organization 49:1-13.

B. Recommended Readings for students with an interest:

1. Siu, Helen. 1993. "Cultural Identity and the Politics of Difference in Southern China." Pp. 19-45 in China in Transformation. Edited by Tu Wei-Ming. Harvard University Press.
2. Wang, L. Ling-chi. 1994. "Roots and the Changing Identity of the Chinese in the United

States" Pp. 185-212 in The Living Tree: The Changing Meaning of Being Chinese Today. Edited by Tu Wei-Ming. Stanford: Stanford University Press.

3. **Other Educational Materials or Activities**

A. View video segments
The Asian Educational Media Service (University of Illinois) does not list a separate video for Chinese minorities.

Anneberg-CPB videos
"Human Geography" series, see Unit 10, "World of the Dragon."
"Power of Place" series see Unit 11, Part 2 on Vancouver Canada
and Unit 22, first part on Lanzhou, China.
Film: Hidden Peoples of China (National Geographic) Introduction to minorities in China through the 1988 "Minorities Olympics" in Urumqi; Discussion of the exoticization of the colorful minorities
Slides: I use my personal photos of Yunnan minorities in costumes, Xi'an mosque.

B. View Web Pages
See syllabus on ethnic diversity in China
http://library.kcc.hawaii.edu/cgi-bin/SFgate

U.S. Library of Congress background information on China
http://lcweb2.loc.gov/frd/cs/cntoc.html

See photos of Chinese minority people on Personal Web Page
http://home.earthlink.net/~jechu/

Background on the Hakka Chinese minority
http://www.asiawind.com/hakka/

A brief summary on national minority peoples
http://china.pages.com.cn/chinese_culture/minority/minority.html

PRC Embassy in USA's view on Tibet
http://www.china-embassy.org/Press/Tibet.htm

A "free Tibet" viewpoint
http://www.freetibet.org/

A view from people of Tibet in exile.
http://www.tibet.org/

A view from Chinese government in Tibet
http://www.chinatibet.org/

C. Mapping exercises, matching or filling in blank maps:
(1) Map of Chinese Ethnic Minorities in contemporary PRC
(2) Map of Linguistic Divisions in contemporary PRC from Dru 1995
(3) Map of Overseas Chinese Migration Patterns (Figure 1, p. 6 in Ungrounded Empire)

D. Questions for Class or Small Group Discussion

(1) What defines a minority? How does the government take a census of minorities or identity boundaries for minority areas? Why does the PRC government have a policy to permit more children among ethnic minorities and to give ethnic minorities special economic advantages?

(2) To what degree is having a minority status considered exotic? Is there more to being a minority than colorful costumes, unusual foods, and odd customs. To what degree is it demeaning or dis-empowering for outsiders who look at minorities as "exotic"? How does it selectively reinforce or freeze some parts of the minority culture? What are the positive negative effect of commercializing minority status and minority areas as tourist attractions? What are similarities/differences between native Indian populations in the U.S. and Chinese nationalities?

(3) How could the same individual be considered a Yi, Malaysian-Chinese, Chinese or Asian in different social situations? A Chinese living in America said that the written characters of the Chinese language. How does the writing system define "Chinese-ness?" Is similar or different than Americans of European heritage (e.g., Germans, Italians)?

E. Evaluation

Essay questions

1. During economic turmoil in early 1998 in Indonesia rioting occurred in which Chinese-owned businesses were looted and destroyed. In addition, there claims of the systematic rape of ethnic Chinese girls and women by rioters and soldiers. A few months later demonstrations were held in Hong Kong and in Beijing to protest inaction over Indonesian atrocities against Chinese. Explain how Chinese identity.

2. Greater China is said to include Taiwan, Singapore, elsewhere in Asia and even Vancouver. Discuss the meaning of "Greater China." How does the idea of China as a multi-nationality country relate to this idea?

3. There are many multi-cultural nations in the world today (the U.S., Canada, Malaysia, etc.). China considers itself to be a multi-national country. Contrast the official definition of a nationality in China with racial-ethnic groups in other multi-cultural nations. How does Affirmative Action in the U.S. compare to the Chinese policy on nationalities? Are reasons for the two policies similar in any way?

4. The Chinese are a civilization/culture, a race and a nation. China has been defined by language. Explain differences among these meanings. Where do Chinese minorities fit into these discussions and what is the role of religion?

5. Chinese concept of nationality differs that of Europe/U.S. The European concept is the government plus people in its territory. The Chinese concept is the people who have at any time lived on territory that is now China. Chinese nationality = any people (ethnic group) that are/historically were a part of China, the territory now under political control. Compare different meanings of nationality.

ANNOTATED BIBLIOGRAPHY

Articles by journalists on Chinese minorities regularly in the *Far Eastern Economic Review*, *China Today*, *Beijing Review* and *Economist* and provide current perspectives at level that requires little background. I only include a few such articles below.

Fong and Spickard (1994) divide the literature on Chinese minority nationalities into five categories: travelogues, policy studies, ethnographies, histories of particular groups, and contemplations on ethnicity.

(1) Travelogues describe minorities, either singly or severally. They are full of pictures of smiling people in colorful costumes. Sometimes such literature has a propaganda point to make and scholarly analysis is rare.

(2) Policy works by the Chinese government toward ethnic minorities are often written by political scientists. They tell little about the lives of ethnic minority peoples, nor much about inter-ethnic relations. They do give an understanding of the evolving public policies.

(3) Ethnographic and folklore studies of minorities are primarily the work of anthropologists. They are primarily descriptive and lay out the characteristics of groups.

(4) Ethnographic works are often in-depth on a single group.

(5) Studies that see ethnicity as socially constructed more than a primordial and unchanging fact. Such studies examine the "subtexts" of ethnicity and seek to understand ethnic groups and individual ethnic identities more generally. The focus of the bibliography is primarily in the last category but there are a few works from other perspectives.

Bai Hua. 1995. *The Remote Country of Women*. Qingyun Wu and Thomas O. Beebee, Translators. Honolulu: University of Hawaii Press.

This is a powerful novel about Naxi people set about 30 years ago, with a maturingyoung girl as the main character. This is both a subjective view from within this matrilineal minority culture and a critique of the CCP.

Cheung, Siu-woo. 1995 "Millenarianism, Christian Movements and Ethnic Change among the Miao of Southwest China" Pp. 217-247 in Harrell (1995).

This is a description of the mass conversion of some groups of Miao to Christianity in the early 20th century as part of a millennial movement. A millennial movement is one in which oppressed people formulate a sign of their savior as a mirror image of the dominating group. They have an emotional upsurge of powerful beliefs in salvation that lead to confrontations with others. This happened to Miao for whom Christianity brought by missionaries helped spur their organized resistance to Yi landlords and government officials.

Chow, Kai-wing. 1997. "Imagining Boundaries of Blood: Zhang Binglin and the Invention of the 'Han' Race in Modern China. Pp. 34-52 in Dikötter (1997).

This article explores the writings of Zhang Binglin (1869-1936) an anti-Manchu intellectual who was active in the 1898-1906 nation-building period. It outlines events and writings that led to the construction of a "Han" racial category as the core of national Chinese identity.

Diamond, Norma. 1995. "Defining the Miao: Ming, Quing and Contemporary Views" pp 92-116 in Harrell (1995).

The Miao is an official nationality of 7.5 million in Southwest China (Guangxi, Yunnan, Sichuan, and Guizhou provinces). Scattered among other groups, they speak at least three languages that are each subdivided into several dialects. Customs and clothing styles vary by region, with 23 distinct styles of dress. The Miao nationality is largely a Han Chinese creation that goes back over 200 years. In the PRC era selective features of the people have been encouraged (e.g., music, dress, festivals, food) while others were discouraged (religion, organized opposition). It builds on her earlier work [1988. "The Miao and Poison: Interactions on China's Southwest Frontier," *Ethnology* 27:1-25] on inside and out-group relations among the Miao.

Dikötter, Frank. 1992. The Discourse of Race in Modern China. Stanford: Stanford University Press.
This work presents a historical view of how race has been understood in China from ancient times through 1949. It gives a valuable background on changes in racial categories and the use of various criteria to classify people into racial groups. Early classifications of barbarians (non-Chinese) developed into sophisticated racial hierarchies after the influence of nationalism and Western eugenics thinking. The communist revolution officially abolished racial thinking as well as bourgeois academic fields that had supported it (especially anthropology and sociology), but some such thinking remained.

Duara, Prasenjit. 1995. Rescuing History from the Nation: Questioning Narratives of Modern China. Chicago: University of Chicago Press.
Most readers may find this work dense and the comparisons with India difficult unless one already has a good grasp of Indian history. The author presents a theory of history and argues that Chinese history and the idea of a nation of China are closely intertwined. Political elites who created nationhood had to deal with the ethnic diversity of the Chinese people. Beyond the theory of history and specific details of Chinese history, one contribution is to show how political movements to create a unified nation-state, and the idea of a unified, single Chinese people which was not well developed previously.

Duara, Prasenjit. 1997. "Nationalist Among Transnationals: Overseas Chinese and the Idea of China, 1900-1911." Pp. 39-60 in Ong and Nonini (1997).
Although the historical period is limited, the author argues that the definition of the overseas Chinese person changed with China's nationalist movements. There was an attempt to redefine overseas Chinese as loyal to the evolving new idea of China. From a laborer or a trader, the idea of an overseas Chinese person became one of a sojourner who retains an essential "Chineseness."

Eberhard, Wolfram. 1982. China's Minorities: Yesterday and Today. Belmont: Wadsworth.
This somewhat dated work has three parts. Part one discusses the rise of a Chinese civilization, including the role of minority groups in the process. Part two is a summary of some traits (language, customs) but does not always distinguish between ancient legends and recent ethnographies. Part three discusses official policies regarding minorities both in the past and more recently.

Economist "China's rebellious West." February 15, 1997, pp. 33-34.
This article reports on ethnic conflict in Xinjiang province. It gives some background to the conflict and reports that Muslim clerics who were high in the CCP were assassinated. The article reports that the government arrested 57,000 Muslim separatists and closed over 100 Koranic schools in 1996.

Faure, David and Helen F. Siu. (ed.) 1995. Down to Earth: The Territorial Bond in South China. Stanford: Stanford University Press.
This is a collection of detailed essays on groups living in the Pearl River Delta region.

Faure, David and Helen F. Siu. 1995. "Introduction" Pp. 1-20 in Faure & Siu (1995).
This introduction to a book describes how a mix of family lineage, contests for land and cultural myths combined across many decades to structure what we today see as ethnic groups. Place identity -- a strong attachment to a location -- may be a factor equal to language and ancestor origin in the creation of group membership and identity. These are overlapping rather than competing factors. Instead of distinct, separate ethnic groups with fixed boundaries, historical research reveals a borrowing and blending of customs.

Fong, Rowena and Paul Spickard. 1994. "Ethnic relations in the People's Republic of China." Journal of Northeast Asian Studies. 13:26-49.
This is a simple "social distance" study of Han college students to see how far they see themselves from various nationalities.

Gladney, Dru C. 1991. Muslim Chinese: Ethnic Nationalism in the People's Republic. Cambridge: Harvard University Press.

In this in-depth study of **Hui** or Muslim Chinese. It includes historical, demographic, political and ethnographic material. Although muslims are a minority in China their long history (three "tides" of different Islamic beliefs), political significance and dispersion make it important beyond its size. People of various nationalities can be muslims, but most have no separate language and are similar to the Han. Muslims are officially recognized and use state-approved regulations to their own advantage. Much of the Muslim emphasis is on their understanding purity (in food, behavior, etc.). In the PRC Muslim means an ethnic group, in Taiwan it is a religion, the difference is largely due to differences in state policy. Although Hui are concentrated in a few areas, some are dispersed across China. Gladney argues that religious beliefs became the basis for ethnic groups, and groups were defined with official ethnic labels that took on a life of their own. Today, a pan-Hui identity emerged, "Hui in China no matter where one travels now refer to themselves a Hui people (Hui *min*)" (p. 300). Islam has become a ethnic-cultural marker in the interaction of state policy and oppositional ethnic groups. It is expressed many ways, such as ritual practice and endogamy.

Harrell, Stevan. 1990. "Ethnicity, Local Interests, and the State: Yi Communities in Southwest China" Comparative Studies in Society and History 32:515-48.

This article is a case study of the Yi people to illustrate how internal factors and an interaction with outside groups combine to create ethnic identity. Ethnic groups are defined internally, by outside groups and by the state - such definitions may converge or disagree. Nationality (*minzu*) in China results from the historical interaction of state policy, instrumental desires by a group for state-allocated resources, inter-group interactions and internal self-identity. Factors such as shared ancestry, occupying territory, having distinct customs, food, belief, language or dress are only one part of this evolving process.

Harrell, Stevan. (Ed.) 1995. Cultural Encounters on China's Ethnic Frontiers. Seattle: Univ. of Washington Press.

This is a very valuable source on Chinese ethnicity, articles from it are listed separately.

Harrell, Steven. 1995 "Civilizing Projects and the Reaction to Them." Pp. 3-36 in Harrell (1995).

This is an excellent introduction to theoretical issues involved in the study of ethnicity and nationalities in China. The author uses the concept "civilizing project" to describe how one group (the civilizing center) interacts with others (peripheral people) in an unequal way. The center claims to bring a superior civilization, and the interaction between the two creates what we call ethnic groups or nationalities. There have been three civilizing projects in China - Confucian, Christian and Communist - each with its ideology of superiority and institutions. In addition, there are three metaphors for peripheral people -- as women, with the erotic portrayal of minority women, peripheral people as children to be educated, and peripheral people as ancient. Each civilizing project and the various metaphors they use when relating to periphery people are not simply imposed, but part of the formation of ethnic consciousness and self-awareness. Consciousness is heightened by interaction with the center.

Harrell, Stevan. 1995. "The Invention of Ethnicity: The History of the History of the Yi" in Harrell

This is largely a repeat of Harrell (1990).

Heaton, William R., Jr. 1977. "The Minorities and the Military in China." Armed Forces and Society 3:325-42.

A "cold war" view that is still of interest, the author describes concerted PRC efforts to recruit minority people into the People's Liberation Army. This is especially true for border regions and the local militia. There is an explicit strategy to have local minority people (a) providing public order and security (b) involved in economic development (c) coopted into and supportive of a nationally integrated PRC.

Heberer, Thomas. 1989. China and its National Minorities: Autonomy of Assimilation? Armonk: M.E. Sharpe.

Now a little dated, this is a solid and accessible overview China's nationalities. It provides valuable information on the population size, issues of definition and government policy questions. The discussion on defining nationality and the recognition of minority status is good. There are detailed statistics on birth rates and internal migration patterns of minority groups and the Han.

Honig, Emily. 1992. Creating Chinese Ethnicity: Subei People in Shanghai, 1850-1980. New Haven: Yale University Press.

This sophisticated, detailed study describes a group of rural migrants to Shanghai that is much like an "ethnic group" but is not a national minority. The migrants face significant discrimination. Hoing outlines how social-historical conditions, dialect, class and a strong "native place identity" in Chinese culture contributed to the creation of this minority. The study shows that ethnicity is a social process and ethnicity identity develops out of an interaction with other groups.

Hsieh, Shih-chung. 1995. "On the Dynamics of Tai/Dai-Lue Ethnicity" Pp. 301-28 in Harrell (1995).

The Tai-Lue, a Tai-speaking people in the Dai Nationality Autonomous region of South Yunnan are a minority ethnic group that once had a separate kingdom. It has not been recognized by the central government. There is close relationship between the Tai in China and similar groups in Burma, Thailand and Laos. The Tai-Lue of China had an independent kingdom since 1180. During the Song and Yuan periods the kingdom adapted to the powerful Chinese empire, becoming a vassal state. During the Ming and Qing periods, the kingdom became more accomodationist to protect itself from invasion. Eventually the kingdom weakened and assimilated. Now they are classified by the PRC with several other Dai groups who had little to do with one another prior to Han migration into the area. The name and character for Dai was created by Zhou Enlai in the 1950s to settle differences among a collection of groups in Southern Yunnan. Thus, the Dai is an external creation although the memory/heritage of once having a distinct kingdom is a factor in the identity of one group among the Dai people.

Jiaqi, Yan. 1996. [translator Jennifer Holdaway] "China's national minorities and federalism" Dissent 43:139-44.

The author discusses the potential for and obstacles to separatist movements forming in China around ethnic minorities. This is an issue for nationalities in Xingjiang, Inner Mongolia and Tibet. The federalist political solution is also discussed.

Kwong, Julia and Xiao Hong. 1989. "Educational Equality among China's Minorities." Comparative Education 25:229-43.

This work reviews the official PRC policy to equalize educational opportunity and raise the standards of minority education. It has some useful but now dated statistics.

Liu, Xin. 1997. "Space, Mobility and Flexibility: Chinese Villagers and Scholars Negotiate Power at Home and Abroad" Pp. 91-114 in Ong and Nonini (1997).

This abstract work argues that spatial relations, both overseas versus homeland and among various locales inside China, are used increasingly as markers of social status. Spatial mobility is associated with social mobility. With the post-Mao economic opening, market towns and cities with outside contact hold high status, as do their residents.

Leong, Sow-Theng. 1997. Migration and Ethnicity in Chinese History: Hakkas, Pengmin and Their Neighbors. Stanford: Stanford University Press.

This account of two ethnic groups (Hakka and Pengmin) that were significantly involved in outmigration. Thus, a majority of Hakkas live outside their interior homeland, mostly in Taiwan and Southeast Asia. High population growth, depressed economic conditions, greater role of women's labor contributed to outmigration as did economic skills and market-orientation developed in the less-agriculturally productive uplands. Gender, marriage customs and family practices differed from most of China. The Hakkans became very nationalist/Chinese and assimilated outside their home area, but in private maintained a strong ethnic identity.

Mackerras, Colin. 1994. China's Minorities: Integration and Modernization in the 20th Century. New York: Oxford University Press.

This is a general overview of the China nationality issue. Especially useful is the history of the nationalities question. In addition to Qing policy, the discussion of differences between the Nationalist (assimilation) and CCP (autonomy) policies is very clear. There is also information on the economic development gap and demography. A large amount of central government resources are allocated to national minorities, representing as much as one-half the economic resources in some minority areas. Also, the partial exclusion of national minorities from the one-child policy is an important issue. The exclusion policy is strongest among least economically developed areas and those living in underpopulated border areas. In addition to strategic interests, the policy exemption provides domestic peace. There is also a useful discussion of Tibet. The minority nationalities and the Han majority have different sex ratios. While the Han have an overabundance of males, minority nationalities are closer to equality and some have slightly more females.

McKhann, Charles F. "The Naxi and the Nationalities Question." Pp. 39-62 in Harrell (1995).

In debates about the nationalities question (*minzu wenti*) and official policy define two separate groups (Naxi and Mosco) as one major nationality. The author shows how the two groups are really distinct and how some similarities between them and political pressures led to them being considered as one. The discussion of history, customs, religion, etc. for each group shows how complex group definition can be.

Moser, Leo. J. 1985. The Chinese Moasic: The Peoples and Provinces of China. Boulder, CO: Westview.

This work provides useful discussion of the rise of the Han people and Chinese language. The author defines "Chineseness" largely in terms of language, and looks at divisions among Chinese people primarily in terms of dialect. Although the linguistic discussion gets technical at times, the maps are helpful for visualizing the spatial coverage of different language forms and migration patterns.

Ong Aihawa and Donald Nonini, eds. 1997. Ungrounded Empires: The Cultural Politics of Modern Chinese Transnationalism. New York: Routledge.

Summaries of several essays appear elsewhere in the bibliography. This is a sometimes dense but highly interesting discussion of Chinese transnational identity formation.

Poston, Jr., Dudley L. and Michael Miklin. 1993. "Spatial Segregation and Social Differentiation of Minority Nationalities from the Han." Sociological Inquiry 63:150-166.

Similar in style to Fong and Spickard (1994), this work outlines that separation between Han and China's nationalities showing that residential segregation is common.

Ramsey, S. Robert. 1987. The Languages of China. Princeton: Princeton University Press.

This may be a difficult book for one unfamiliar with linguistics or Chinese. Nonetheless, it provides a discussion of how Chinese was "nationalized," first as a written then as a spoken language. For 2,000 years it was a standard written language, but with great diversity in pronunciation. Having one standard pronunciation is a relatively recent issue. The difficulty is equal to having many languages in Europe, only most Chinese consider themselves to be one nation. The discussion and maps show how language greatly overlaps with issues of nationalities/ethnic minorities.

Rau, Margaret. 1982. The Minority Peoples of China. New York: Julian Messer.

This is an elementary introduction appropriate for middle-school students. The focus is on the many odd, quaint customs and costumes of exotic peoples. There are several low-quality black and white photographs.

Ruxian, Yan. 1991. "Marriage and Family among China's Minority Nationalities as Viewed from Beijing." Mankind Quarterly 31:345-356.

The author argues that there are still strong endogamy among nationalities that may be associated with traditions of lineage and male ancestors in China. In addition, different nationalities have very different family and courtship patterns.

Sautman, Barry. 1997. "Myths of Descent, Racial Nationalism and Ethnic Minorities in the People's Republic of China" Pp. 75-95 in Dikötter (1997).

Sautmann examines the promotion of biological myths of descent that form a basis of racial nationalism in the PRC, including the "Yellow Emperor" and "Peking Man" as founders of China. He also discusses official promotion the Great Wall as an emblem of Chinese-ness. The wall illustration can help students to grasp national symbolism. Instead of representing a feudal evil or political-military divisions of China, in the 1970s government undertook a campaign to promote the wall as a symbol of national greatness and China's multi-ethnic unity.

Schein, Louisa. 1997. "Gender and internal colonialism in China" Modern China 23:69-98.

In this article "internal colonialism" is defined as the practices in China of treating minority nationalities as exotic/erotic. Males in the urban Han majority view young female ethnic minority members from rural areas, with their unusual customs and colorful costumes, as objects of titillation. Also discussed are the ideological position of minorities in Chinese mass culture and the production of images of the ethnic minority people and practices for viewing by outsiders.

Siu, Helen F. and David Faure. 1995. "Conclusion: History and Anthropology." Pp. 209-222 in Faure and Siu (1995).

This essay provides a clear, well-grounded argument for seeing cultural and history as intertwined. It shows how ideas of lineage, feelings about place and unfolding events interact to explain the creation of ethnic identity. Focused on the South China (Guangzhou - Hong Kong region) and the Dan (also called Tanka) and Hakka groups, the authors emphasize the evolving nature of ethnicity. Ethnic labels and identities developed out of interactions with other groups in specific places.

Solinger, Dorothy J. 1993. "China's Transients and the State: A Form of Civil Society?" Politics and Society 21:91-22.

This is a good introduction to the household registration in China system and the "floating population" who are not eligible for permanent residence in the locale into which they moved. With over 1 million people such people in Beijing and Shanghai and up to 25 percent of the population of other cities, most are rural migrants seeking income but who maintain contact to their place of origin. Although officially illegal, they contribute to several of government's economic and political goals.

Weiwen, Zhang & Zeng Qingnan. 1993. In Search of China's Minorities. Beijing: New World Press.

In this work two Chinese journalists give short, descriptive summaries of fifty-five national minority groups. It includes sixteen pages of color photos of costumes and activities. Although it is non-analytic and gives little sense of the living, evolving ethnic cultures, the book provides a useful compilation of the festivals, customs, rituals, foods, and myths for most of the officially recognized nationalities.

Young, Stephen M. 1995. "Post-Tiananment Chinese politics and the Prospects for Democracy." Asian Survey 35:652-68.

The author notes that the issue of minority nationalities is among the major political tensions in China and a source of Western misunderstandings of human rights in China.

Xihu, Ruan. 1985. "China's Minority Nationalities Advance." Journal of Intercultural Studies 6:43-58.

This is a non-critical, pro-PRC view of minorities that contains some useful factual information. It provides a listing of state assistance and subsidies, and a very positive view of non-assimilation and official promotion of minority cultures.

David Philips
CHINA: TRADITION AND TRANSFORMATION (Fulbright Seminar)
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Slide/Tape Presentation: CHINA IN 1998

1. **Map of the world on Beijing office building:**
   Any true understanding of today's China must begin with a willingness by western observers to accept the proposition that, different as they may be, customary Chinese beliefs and values are as valid for their society as EuroAmerican beliefs and values are for western society. Chinese thinking, goals, and behavior often result from beliefs and socioeconomic conditions that developed long before the United States existed. China's viewpoint of the relative importance of the world's nations, for example, stands in stark contrast with customary American and European world maps which place the Atlantic Ocean, the United States, and Europe in center of the world and relegate Asia toward the eastern or western margins. This Chinese world map reverses the status. The Pacific Ocean, Polynesia, and Asia fill two-thirds of the map surface, while Europe is stuffed into the northwest corner and the Atlantic nearly disappears. This map is an appropriate metaphor for current Chinese aspirations. Today's China is the world's most rapidly changing nation. However, even as western economic and social models are introduced into Chinese society, they are usually modified to fit within traditional ways-of-life that the Chinese people believe are superior to all others.

2. **Temple of Heaven (Tiantan), Beijing:**
   Marxist atheism has been China's official government policy for nearly three generations now, and most urban Chinese people today would not call themselves religious. However, ancient religious traditions can transcend current politically motivated beliefs in cultural ways. This well maintained Temple of Heaven in Beijing demonstrates the staying power of traditional Chinese architecture, and the routinely large crowds of Chinese visitors testify to the persistent interest in the ancient beliefs that produced and still support such a vast complex.

3. **Golden Temple (Jindian Si), Kunming:**
   Several million of China's 1.2 billion people actually are active members of traditional religions. This Taoist Golden Temple near Kunming was constructed during the Ming dynasty, but continues to draw worshipers today in the Yunnan Province.

4. **Garden of the Golden Temple (Jindian Si), Kunming:**
   The harmonious relationship of Taoism with nature usually calls for quiet, often serene gardens like this one within the Golden Temple complex.

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5. **Incense burner of the Golden Temple (Jindian Si), Kunming:**
Forms of worship also follow Asian traditions, but the clothing of the worshippers is often as western as western can get.

6. **Jade Buddha Temple (Yufo Si), Shanghai:**
On each Chinese New Year, tens of thousands of Buddhists come to worship at the Jade Buddha Temple in Shanghai.

7. **Monks' living quarters at the Jade Buddha Temple (Yufo Si), Shanghai:**
Approximately 70 Buddhist monks of the Jade Buddha Temple work much as their predecessors did for centuries in these traditional living quarters. However, although the monks and their temple represent the lasting philosophical strength of China's past, they are as much a part of today's China as are the relentlessly advancing office towers that dominate Shanghai's skyline.

8. **Grand Mosque of Hong Kong:**
Many of the ethnic minority peoples who live in western China are Muslins, but Chinese Muslims exist as well in scattered groups throughout China. This mosque brings a taste of the Middle East to Hong Kong.

9. **Grand Mosque of Xian:**
But in the heart of traditional China, the Grand Mosque of the ancient capital city of Xian, wholeheartedly adopts the pagoda style of Taoism and Buddhism.

10. **Mountain lake north of Kunming in the Yunnan province:**
Other contrasts between the old and the radically new are readily apparent. Numerous rural areas appear to be serenely ageless while at the same time. . .

11. **Middle class apartment complex, Beijing:**
. . . construction projects in Beijing attempt to create a vibrant, yet beautiful, urban atmosphere that is more like that of New York City.

12. **State farm in Shaanxi province:**
The great majority of China's people live in rural areas, and most of these work on state farms such as this one.

13. **State owned rice farm in Shaanxi province:**
Such farms are usually very large but are not as highly mechanized as the farms of western nations. The massive irrigation system of this huge rice farm is still controlled by roving government workers who use hoes to open and close thousands of small water gates according to schedules that are determined in a central farm office.

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14. **Farmers plowing a field north of Beijing:**
The relatively low level of mechanization is due partly to outdated industrial methods and factory equipment, but also to repeated political upheavals during recent decades which disrupted all industrial output. However, China has also been reluctant to replace many of its hundreds of millions of farm workers with machines until new jobs are created for them elsewhere.

15. **Large group of Yunnan farm workers selling produce along a road:**
A nation of over 1.2 billion people must mechanize very gradually if it is to avoid massive social revolt. The conversion of some Chinese industries from government control to independent free market operations has already produced high unemployment and a rising crime rate in several older industrial areas.

16. **Yunnan farm workers driving horse carts:**
Consequently, because most Chinese workers are farm workers, the government has been reluctant to modernize farming as quickly as industries, and the agricultural part of the economy remains very labor intensive. Thus, in rural China, the great majority of farm workers still get around on horse carts . . .

17. **Yunnan farm workers carrying field tools home after work:**
. . . and still work in the fields with the same equipment that their ancestors used through the past two thousand years.

18. **Forbidden City in Beijing:**
However, as China has modernized other regions during the 1990s, new jobs have been created, even in rural areas. Chinese tourism, for example, has grown enormously during the past fifteen years as the government has relaxed visa and travel restrictions and as many Asian economies have "boomed."

19. **Forbidden City in Beijing:**
Consequently, a service industry has developed to assist the millions of foreign tourists who have traveled to China during the 1990s. Most visitors purchase commercial tours of China's famous national monuments. This group of businessmen is being guided through the Forbidden City in Beijing.

20. **Stone Forest in Yunnan Province**
Moreover, the economic benefits of China's tourist boom are beginning to reach into more remote areas as well. The serene beauty of the Stone Forest region in Yunnan province has attracted Chinese travelers for many centuries, but the number of visitors has increased in recent years.

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21. Stone Forest in Yunnan Province

22. Stone Forest in Yunnan Province

23. **Yi guide in Stone Forest:**
The recent influx of both Chinese and foreign tourists into Yunnan has enabled many local residents to leave agriculture behind and begin new careers in such fields as tourism.

24. **Yunnan nationalities poster spanning Kunming highway:**
About 94 percent of the nearly 1.3 billion people who live in China are Han Chinese. Fifty-five national minorities comprise the remaining six percent. Twenty-four of these minorities, a total of about ten million people, can be found in the Yunnan Province. Because most minority groups follow more traditional ways of life in the rural western provinces, the Chinese government and some private Chinese corporations have established several "affirmative action" (my term) policies and enterprises in an effort to increase educational and economic opportunities for minority people and to increase the financial health of the provinces.

25. **Visitors wall map in Yunnan Nationalities Village:**
Tourist attractions such as the Yunnan Nationalities Village, a theme park which appears to be modeled after Disney World's "World Showcase" attraction, have been created in an effort to capitalize on an interest that the mainstream Han Chinese have recently shown in China's nationalities.

26. **Costumed employees of Yunnan Nationalities Village:**
Visitors stroll through a Yunnan "costume party" featuring local residents who have exchanged the jeans and tee shirts of farm work for the traditional garb of their particular nationalities.

27. **Tourists at Yunnan Nationalities Village:**
It's simplistic and artificial, but Chinese families and tour groups arrive regularly and enjoy themselves. Every park attraction appears to have been placed in just the right location for a photo opportunity.

28. **Tourists at Yunnan Nationalities Village:**
Traditional folk dances are performed, and uninvited tourists, perhaps disillusioned by watching the dancers put down their stereo headsets and celebrity magazines as they get up from folding metal chairs, sometimes rudely intrude into the performance.

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29. **Tourists at Yunnan Nationalities Village:**
A "shopping mall" style Buddhist temple featuring a plastic Buddha, who must reign in the rain because the temple lacks an interior, is a popular opportunity for tourist ridicule. The visitors wait in line to have their photographs taken as they grin and pray to the camera while the Buddha despondently averts his eyes behind them.

When questioned about tourist behavior, the Yunnan entertainers expressed amused indifference. These minority employees said that they enjoyed their jobs very much, and while they frequently witnessed silly, even bazarre visitor behavior, they were glad that everyone was having a good time. They referred to the Yunnan Nationalities Village as an amusement park and said that most of their farm-working friends were envious of them.

Western style themes and management techiques are frequently found at Chinese tourist attractions and theme parks. China has apparently examined several successful western tourist attractions including . . .

30. **Egyptian Theme Park at Xian:**
. . . Las Vegas! In the final analysis though, the Chinese tourist industry has boomed in the 1990s. Historical sites, such as the Great Wall and the Forbidden City, and newer attractions such as theme parks, have drawn record crowds, have been a boost for the econony, and have created many badly needed jobs.

31. **Yunnan woman sweeping road:**
Tourism in such areas as the Stone Forest brings additional revenue to the local economies, and even farm workers can sometimes supplement their incomes with part time work. China is one of the world's more litter-free nations, but roads that might be used by foreign visitors often get additional attention.

32. **Yi family returning home from work in rice paddies with goats and draft animals (water buffalo):**
However, even in the Stone Forest, most local residents still labor in rice paddies or corn fields in the ways that their ancestors did.

33. **Yi family returning home from work in rice paddies:**
However, if China continues to modernize as quickly in the twenty-first century as it has during the past 20 years, this little boy on the right well may join the millions who will leave China's farms as industrial and commercial jobs continually expand in urban areas.

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34. **Corn plantings mixed with bean patches above rice paddy in Stone Forest:**
Whichever farming technologies the Chinese find themselves compelled to employ in the future, the traditional methods of the past or the mechanized farming which they hope for, the dominant problem will always be an inadequate amount of good farmland for a population of over 1.2 billion people. Most of China is rocky or mountainous and much of it is arid as well.

35. **Corn plantings mixed with bean patches above rice paddy in Stone Forest:**
However, the Chinese have shown themselves to be remarkably able at squeezing crops into corners of the terrain with such efficiency that there is usually no serious food shortage in most areas. Rice, corn, beans, whatever will work, are sown together between crops of boulders on rocky slopes in quilt-like patches. Such adaptation to nature's stumblingblocks would be difficult to accomplish with modern farm machinery. Ironically, the Chinese surplus of farm labor has both created the need for such ingenuity and the means by which to incorporate it.

36. **Five Trees Village in the Yunnan Province:**
The Chinese government has embarked upon massive urban renewal programs for the cities. Thousands of relatively modern high rise condominium and apartment buildings are currently under construction in urban China. However, in rural villages such as this one, little progress is being made. Most rural farm workers live in cramped homes that leak during rain and are cold during the winter.

37. **Five Trees Village in the Yunnan Province:**
Most of the houses have electrical power, but lack adequate plumbing. Loosely strung electrical wires enter the top of this doorway while drainage water from an interior sink runs across the floor and out the same entrance to the house.

38. **Five Trees Village in the Yunnan Province:**
This stream of water began pouring out of this drain immediately after a flushing sound was heard from a butcher's shop within.

39. **Five Trees Village in the Yunnan Province:**
However, as economically deprived as these villagers may be, all of their children have access to an elementary school which is well equiped and fairly modern when compared to the village itself. Sixty-five percent of China's total population currently has access to nine years of schooling. China's literacy rate is 86 percent today. It was 20 percent before the 1949 Communist Revolution.

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40. Five Trees Village in the Yunnan Province
Education is also stressed by many parents who hope their children will be able to go on to high school or even to a university. It is not unusual to find children, such as those seen here, reading together.

41. **Shanghai Nanyang Model Middle School:**
Most Chinese students leave school and begin working after nine years of education. However, about thirty percent of them advance to high school and eventually to professional or business careers.

42. **Shanghai Nanyang Model Middle School:**
Typical Chinese high school students begin each day with a mandatory period of silent self-study at 7 a.m. at school. Then they attend six 45 minute classes before lunch. After lunch, students attend three more classes until about 4 p.m. After dinner at home, most study until midnight. The school year includes about 200 days of classes. Annual examinations are rigorous. Most of the best students study routinely through the summer months.

43. **Library of the Yunnan Institute of the Nationalities:**
Most high school students hope to attend one of China's seven national "key" universities. Admission to these most prestigious schools is based on the students' scores on annual examinations during the high school years. Students with lower exam scores will enroll in dozens of remaining universities.

44. **Yunnan Institute of the Nationalities:**
Chinese universities, like most in the world, provide only the facilities that are necessary for academic work and life's necessities. The modern student entertainment centers and increasingly comfortable living accomodations that are customary at American universities are not to be found in China. Some of these students are carrying their dinner in rice pots from the overcrowded dining hall to their rooms. Others are carrying large steel thermos bottles of boiled water from a campus sanitary water supply center. Tap water in dormatory bathrooms is not consistently safe for drinking in many areas.

45. **Campus chalkboard at Yunnan Institute of the Nationalities:**
Although few of the world's universities provide inter-collegiate athletics for student entertainment, the students themselves are very interested in sports. Football, which Americans call soccer, is the most popular sport, and wildly cheering students on all Chinese campuses gathered and watched the 1998 Olympic football matches on televisions.

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46. **Basketball court at Beijing Normal University:**
This is one American student activity that appears to be popular everywhere.

47. **Entrance to hutong in Beijing:**
It is true that China is the world's most rapidly changing nation, but nearly all of that change is occurring in China's cities. Just twenty years ago nearly all city residential neighborhoods consisted of crowded narrow streets that were lined with densely packed homes and shops. Most homes sheltered at least three family generations and lacked indoor plumbing although they were often connected to electrical power. Poor sanitation was commonplace, but the constant presence of adults meant that children were usually cared for adequately and family bonds were strong.

48. **Housing renewal in Shanghai:**
During the past twenty years, however, the government of China has embarked upon an unprecedented effort to replace its enormous old urban residential neighborhoods with new high rise apartment buildings. These architectural titans of the future seem to march relentlessly across China's historic communities almost faster than their discarded ancestors can get out of the way.

49. **Urban renewal in Beijing:**
In nearly all cities, demolition cranes are completing the destruction of old neighborhoods even as nearby squadrons of construction cranes simultaneously begin to replace them with vertical neighborhoods that are fully equipped with electrical power, telephone connections, heat, and modern plumbing.

50. **Hutong in Shanghai:**
For several years, even the poorest Chinese have watched television shows in which most people have lived in apartments or private homes that are equipped with modern utilities. Consequently, having lived with substandard facilities and almost total lack of privacy all their lives, most people welcome the new apartment towers. However, many who have already made the change readily admit that they miss many aspects of life in the hutongs. The ready friendships and unflagging chatter that were an integral component of the convenient street life cannot be duplicated by chance meetings in the elevators and lobbies of apartment towers.

51. **Hutong in Shanghai:**
The sharing of living space guarantees disagreements at times, but it also requires cooperation and usually stimulates community spirit. Tenants on both sides of this hutong are close enough to talk as they hang laundry out to dry on shared bamboo poles.

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52. **High-rise apartment building in Hong Kong:**
Laundry poles are still required in the apartment towers, but talking is not. These tenants must make an additional effort if community spirit is to develop here.

53. **High-rise apartment building in Xian:**
Several aspects of daily life improve for most Chinese who move into apartment towers, and some apartments even offer amenities such as air-conditioning or balconies for small gardens. However, one often traumatic consequence of the new lifestyle has been the termination of an ancient Chinese family tradition. The high-rise apartments are relatively small, and they lack adequate living space for grandparents. One bedrock principle of Chinese family life has ALWAYS been the duty of children and grandchildren to live with their elders and to care for them as they age. Few eldercare institutions have existed in China as a result.

54. **Eldercare apartment building underconstruction in Shanghai:**
However, China's government is now building eldercare facilities, and grandparents will increasingly be separated from their families for the first time in China's history.

55. **Shanghai Jie Qiang Tobacco, Sugar, and Wine Company:**
As far as the international community is concerned, the most far reaching changes in China during the 1990s have been economic. In 1992 the Central Committee of the Chinese Communist Party called on China to develop a "socialist market economy." Privately owned Chinese businesses would have to survive on their own. They would receive no government subsidies and they could keep their profits. State owned businesses would continue to receive subsidies. Other businesses would be open to foreign investment, but the Chinese government would hold at least fifty percent of the stock in such businesses. The government would consequently retain control of "foreign" businesses and prevent them from competing directly with fully Chinese owned businesses.

56. **Billboards and stores in Kunming:**
This government support of a market economy in 1992 sparked a nation-wide frenzy to make money. New factories, shops and department stores rapidly appeared. State banks and foreign investors provided much of the "start-up" money. Foreign trading companies began to import goods into China that were not manufactured there. Advertising became a big business. Every businessperson dreamt of selling just one of anything to 1.2 billion people. In May 1993, the World Bank released a report stating that China's economy was the third largest in the world.

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57. **Downtown Kunming shopping area:**
The number of owners, managers, and employees of businesses exploded, and both the Chinese middle class and its demand for consumer goods have since grown rapidly. Downtown shopping areas are crowded with middle class shoppers in search of western clothing and . . .

58. **Downtown Kunming shopping area:**
. . . the latest international consumer technologies such as cellular telephones.

59. **Downtown Shanghai shopping area:**
Cellular telephones appear to be as large a status symbol in China as everywhere else.

60. **Downtown Shanghai shopping area:**
Cell phone.

61. **Downtown Shanghai shopping area:**
Cell phone.

62. **Kindergarten of Beijing Normal University:**
Prestiges urban public schools have also become middle class status symbols and have begun to charge tuition. This is graduation day in the kindergarten of the Beijing Normal University, and the celebrants include both current capitalists and future ones, some of whom are Communist Party officials. Parents who can afford it (mostly merchants) pay 30,000 Chinese yuan (about 3600 U.S dollars) for their children's six years at Beijing Normal's elementary school. Less wealthy parents pay 3,000 yuan (about $360 U.S.). Children of teachers and government officials attend free.

63. **Upscale high-rise condominium complex in Biejing:**
In addition to the previously seen apartment towers for urban Chinese workers, the government has constructed more upscale apartment and condominium buildings for the expanding wealthy middle class. In a nation of nearly 1.3 billion people, urban dwellers of all social classes generally assume that they will always live in high-rise apartments.

64. **Intersection of Nanjing Lu and Xizang Lu in Shanghai:**
Downtown shopping districts have always been present in Chinese cities, but the enormous mass of middle class shoppers who are packing the stores in search of western style consumer goods is unique to the 1990s.

65. **Sun Dong An Plaza in Beijing:**
And huge modern western-style shopping malls are the meccas of the wealthy middle class just as they are in Japan and the West. However, unlike the United States, they are always located in the heart of downtown.

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66. **Department store in Kunming**

67. **Sun Dong An Plaza in Beijing:**
Like the now abandoned downtown American department stores of yesteryear, Chinese shopping malls usually climb to as many as eight levels.

68. **Sun Dong An Plaza in Beijing:**
And like all shopping malls everywhere, they are as much public entertainment centers as they are markets.

69. **Sun Dong An Plaza in Beijing:**
Today, it's a puppet show.

70. **Sun Dong An Plaza in Beijing:**
But the main point is shopping for jewelry and clothing that carry the labels of famous western designers, but which have usually been manufactured in Chinese factories.

71. **Sun Dong An Plaza in Beijing:**
For about 42,000 yuan ($5,079 U.S.) a shopper can buy a gold statue of Confucius, Lao Tzu, or another Chinese patriarch.

72. **Roof in Xian:**
Or for much less, one can buy terracotta griffins which, for many centuries, have been attached along the edges of Chinese rooftops to ward off evil. Another very popular device for the improvement of one's daily welfare, a solar hot water heater, can also be purchased in most downtown shopping areas.

73. **Department Store Number Two in Shanghai:**
Before the "socialist market economy" began to shoulder aside the economic systems of Karl Marx and Mao Zedong in 1992, the communist government of China owned and operated all department stores. Most of those emporia of "take it or leave it" goods are still in business, but they have adapted readily to the new market economy that many westerners predicted would sweep them into bankruptcy. Several have become the place to shop for the less wealthy middle class or the "better-off" working classes. Shoppers find well-made goods by less prestiges designers or manufacturers at lower prices. Most of these stores have retained their original names of Department Store No. 1 or 2, etc, but they are usually as fully packed with customers as the upscale meccas with the internationally famous labels. Many formerly communist managers have apparently quickly become skilled capitalists.

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74. **YuYuan Bazaar in Shanghai:**
A Ming Dynasty legacy, the YuYuan Bazaar in Shanghai, illustrates a frequent phenomenon of the 1990s: the marraige of aristocratic history to today's free-market economy in response to the traditional interest of the Chinese in their past. Chinese tourists overwhelm this emporium of inexpensive replicas of religious art and historical artifacts. They also come for the fast food which is excellent.

75. **Pizza Hut and McDonald's on Nanjing Lu in Shanhai:**
The Chinese appear to be torn between their devotion to their traditions and their wish to adopt many western styles, technologies, and business methods. No compromise is evident in these establishments however. Every one of the many Chinese Pizza Hut or McDonald's outlets is basically identical to its American counterpart, and it is difficult to find an empty seat in any of them at any time in any part of China.

76. **Traditional public market in Xian:**
Most of China's 400 million urban citizens do not shop in the new upscale shopping districts, however, because they cannot afford to. The shops of the less wealthy middle class and the working classes are found in the older, more traditional market areas of China's cities.

77. **Traditional public market in Xian:**
A wide variety of both Chinese and Western-style consumer goods is sold here at more affordable prices. The famous international labels are missing, but even here manufacturers and merchants alike have discovered that almost anything sells better if . . .

78. **Students at Beijing Normal University Elementary School:**
. . . it is labeled with English letters, even if it is to be worn to school along with the red scarf of a Communist Party youth organization.

79. **Putt-Putt Golf Course:**
Almost anything from the West is popular.

80. **Crowded Beijing dual highway:**
Much of the Chinese admiration of Japan and the West is a result of watching foreign movies and television shows. During the 1990s, access to outside information has rapidly increased as well for computer users through the World Wide Web. They know, for example, that most Westerners drive cars. About ten million Chinese owned automobiles in 1997, but the new business people can now afford them and the number will grow to twenty million by the year 2000.

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81. **Entrance and exit ramps to elevated Shanghai superhighway:**
The government is preparing for the inevitable increase of urban highway traffic by building superhighways, but . . .

82. **Highway toll plaza near Kunming:**
. . . it is too early to know if the highway construction will be able to keep ahead of the growth rate of automobile production. Mass ownership of automobiles in a nation with China's population would probably produce nightmarish problems.

83. **Bicycle parking lot in Kunming:**
Today, however, the typical Chinese urban dweller travels by either public bus or bicycle, and the government takes pretty good care of the cyclists. Parking lots for bikes are numerous and very large while parking spaces for cars are usually hard to find.

84. **Xinjiekouwai Dajie (Street) in Biejing:**
Most of the busiest highways include isolated lanes for cyclists as well. China is one of the world's safest nations in which to ride bikes.

85. **Downtown intersection in Kunming:**
Cyclists often have their own traffic signals at intersections. However, as the number of automobiles increases beyond the present capacities for them on city streets, China's government will be tempted to abolish the traditional bicycle lanes. Such a decision might be welcomed by the wealthy middle class, but it will be enormously unpopular with the great majority of the 400 million urban Chinese residents. In October 1998, the Beijing city government closed one notoriously gridlocked street to bicycle traffic, and many cyclists responded by walking their vehicles past police officers, then hopping back on and pedaling as usual through the dense maze of cars and trucks.

86. **Trucks on the highway between Kunming and the Stone Forest:**
China's automotive industries have left the government with another enormously difficult problem as well. In its futile effort to catch up to the industrial output of the world's capitalist nations, China has paid little attention to the pollution of air and water by its motor vehicles and huge government owned factories.

87. **Polluted Xian skyline:**
Most Chinese want cars and air conditioners FAR more than they want clean air and water. China's largest national environmental issues club has only 6,000 members. Consequently, urban air will be increasingly unhealthy as automobile ownership increases. As in most of the world's recently industrialized nations, development, not environmental protection, remains the government's primary goal.

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88. **Factories along the highway between Kunming and the Stone Forest:**
Factories in rural areas also discharge millions of tons of pollutants into the air, but their contamination of China's rivers and lakes may eventually produce an even greater catastrophe. One third of China's industrial waste waters and 90 percent of its domestic waste waters are being discharged into rivers and lakes UNTREATED. Only 32 percent of the river water currently meets China's national standards of either Class I or Class II safety.

89. **Lake Kunming:**
It is very difficult and expensive to clean polluted lakes, and most of China's lakes are surrounded by very densely populated communities. By October 1997, China's government had finally completed 180 pollution treatment projects and had begun building 583 more. These numbers are far from being an effective level for most regions.

90. **Shougang Group: Capital Steel Corporation in Beijing:**
By far, China's most urgent problem is unemployment. The government's primary long range goal is to convert China's government owned and operated industries, such as this steel mill in Beijing, into privately owned businesses that are regulated to various degrees by a consortium of government and private experts. Industries that cannot make profits will be shut down.

91. **Unemployed laborers in Xian:**
Many industries have already begun modernizing by installing current technologies which require a far smaller human labor force. The result has been skyrocketing unemployment in some regions. Large numbers of workers are wandering around China searching for any kind of work, but in a nation of nearly 1.3 billion people, few jobs are available.

92. **Unemployed semi-skilled workers in Xian:**
These men are among the hundreds in Xian who gather along downtown streets each day and display signs or their tools which advertise their skills in the hope that someone will need their work for at least a few days.

93. **Unemployed haulers in Xian:**
Some wait to haul something for someone, . . . anyone.

94. **Curbside bicycle repairman in Xian:**
Some, such as this roadside bicycle repairman, try to find new jobs that may still be needed to replace old ones that no longer are.

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95. **Curbside tailors and cobblers in Beijing:**
Today, perhaps 100,000,000 Chinese and minority people comprise a "floating" population of migrant workers, and the number continues to climb. An "underground" economy such as this is commonplace in most developing nations, but it is new to Communist China.

96. **Beijing beggar:**
China's government tries to either prevent begging or to keep it out of sight of visitors, but the number of beggars continues to climb . . .

97. **Sleeping homeless men in Beijing:**
. . . as does the number of homeless workers. Privatization of industries may eventually produce a larger mass of unemployed migrants than law enforcement authorities can control. Such a development has often led to unstable governments and revolutions in all parts of the world. Revolution in a nation of over 1.2 billion people could become catastrophic and could spawn unforeseen changes throughout the world.

98. **Kunming newstand:**
The introduction of market economics into Chinese society has produced both problems and opportunities, and inevitably some overlapping of the two. Increased trade has brought a surge of new information to the expanding middle class. Newstands have proliferated, as have E-mail, CNN and BBC television broadcasts in many hotels, and nominally illegal satellite dishes in businesses and homes. China's government probably can no longer shut out the global marketplace of ideas and debate.

99. **Mobile Beijing bookshop:**
Ironically, the invasion of foreign knowledge has been given a boost by the very socioeconomic development that most threatens China's stability. The Chinese "underground" economy is doing more to spread POLITICAL liberalism than the radical student movement of the late 1980s could ever have done. Illegal foreign political publications, which have been translated into Chinese, are being sold widely on city streets. The government can control bookstores and universities, but not the millions of street merchants who have appeared since the adoption of ECONOMIC liberalism during the past decade. These entrepreneurs of the "floating population" are virtually nomadic, and their survival often depends on their ability to sell items that traditional shop owners do not sell. Legal authorities have sometimes been reluctant to suppress such trade and consequently to increase the growing numbers of potentially revolutionary unemployed workers even more.

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100. **Modern apartment towers behind the Temple of Heaven, Beijing:** China's experiment with a government-managed market economy will be rigorously tested during the twenty-first century. The leaders hope to gradually increase private enterprise without simultaneously sowing the seeds of revolution via massive unemployment. All of today's industrialized nations have struggled with the same dilemma at various times, but none of those nations has embraced over one billion people. Nor has any modern industrialized nation had to reconcile so much sudden change with cultural traditions that have persisted for thousands of years. Chinese officials will probably continue to "borrow" western and Japanese models, but from these the leaders will probably attempt to improvise new hybrid models that accept some western concepts of "right and wrong" while rejecting others. The political and economic models of the next century will be uniquely Chinese models that will be designed to address uniquely Chinese problems. Western critics, who live in societies which have relatively stable population growth rates and which developed their own democratic institutions gradually for centuries, should hesitate before attempting to suddenly impose western models on a nation of over 1.2 billion people and which has no tradition of democratic institutions of any kind.

101. **Chinese family in Kunming:** If China can avoid social revolt and political fragmentation during the twenty-first century, it should eventually produce a society that is more "open," both economically and politically. China's people are among the world's most cooperative and resourceful.

102. **Chinese boys in Beijing:** They are naturally friendly and generous.

103. **Chinese family in Shanghai:** They routinely demonstrate the Confucian principle that strong and harmonious societies are dependent upon strong and harmonious families.

104. **Bakery employees in Beijing**

DEPARTMENT OF ARCHITECTURE
HAMPTON UNIVERSITY

ARCHITECTURAL HISTORY ELECTIVE 430-01 **Spring 1999., Time M 6:00-8:50**
TRADITIONAL CHINESE ARCHITECTURE **Instructor: Ted Sawruk**

COURSE OBJECTIVE:

The objective of this course is to explore and understand the chronological study of the social, political and technical influences on the art and architecture of China. It seeks to analyze the shared cultural values which forged a unique cultural expression, while simultaneously identifying and appreciating the individual aesthetic values inherent in each specific artistic expression. By the end of the course, the student is expected to evaluate his/her own approach to architectural design methodology from the perspective of a non-western culture and its specific historical evolution.

COURSE DESCRIPTION:

The Chinese have a long history and an ancient cultural heritage which has evolved over several thousand years. Yet throughout these centuries, their architecture has remained unique, consistent and almost timeless. The most numerous and widespread structures are those related to the Han people, who ruled China over a succession of imperial dynasties. They helped create an architecture which emphasizes hierarchical relationships based on axial arrangements, repetitive units and symmetrical compositions.

Traditional Chinese architecture has always dominated by wooden structural systems. From theses structures, a prototypical, columnar pavilion-form developed. Composed of a series of repetitive bays, varying in size and number, these pavilions were used to house any conceivable function. As such, Chinese buildings usually exist in a group or cluster of structures surrounding an organizational courtyard. Weather as large as a palace or as small as a single house, residential and religious architecture is dominated by the "courtyard style" of Northern China. In fact, it can be said that even the traditional Chinese city itself is really just many complexes of buildings with different functions grouped together.

For the Chinese, architecture was not limited to mere structural form and orientation. As such, artwork found its way into Chinese Architecture in an amazing and unique way. Ornamentation was added to various components of a building, decorating everything from a single beam to the entire exterior. The typical decorative scheme exemplifies a bold and skillful use of color, combined with a rich pantheon of symbolic, sculptural figures. The unique decorative techniques of "color painting" composed strong contrasting colors, such as red and green, blue and yellow and black and white. Augmenting the daring use of brilliant color, talented carpenters and ceramists added a wide range of three-dimensional ornamentation drawn from nature, religion, legend and history.

Once we understand the general features of traditional Chinese architecture, we will look in greater detail at the specific characteristics of palaces, temples and tombs. We will study the individual architectonic elements which isolate each artifact as an ideal representation of a total conception.

Finally, the natural scenery-style garden served as a compliment to the dense, highly structured man-made environment. A relatively quiet , secluded place, the Chinese garden transported its inhabitants beyond the material world to an idealized natural landscape. Characterized by rich levels of scenery and great variety, these fabrications tried their best to create the illusion of abundance within the confines of limited dimension.

STUDENT PERFORMANCE OBJECTIVES:

At the conclusion of this the elective in the history sequence, the student is expected to demonstrate the following skills and perceptions:

Be able to examine architectural issues rationally, logically, and coherently.

Be able to recognize and appreciate a specific historical movement or style by its characteristic physical and aesthetic expression.

Be able to understand that the spatial, aesthetic and organizational expressions for a given style are the reflections of a particular social, economic, or cultural background.

Understand the purposes for building and how those purposes are realized and given meaning through architectural form.

Understand the significance of historical antecedents as a guiding factor to a systematic evolution of a specific style.

Understand significant design methodologies and their application to architectural design.

Understand the use of historic models in the formulation and utilization of architectural criticism.

Be able to use architectural history and theory in the critical observation and discussion of architecture, and bring an understanding of history, theories, and principles to bear on the design of buildings and communities.

COURSE STRUCTURE:

EXAMS:

Four quizzes will be given during class time, and each account for **15%** of the students' overall grade. A **comprehensive examination** will be given, in a combination **slide identification and essay form**, which will account for an additional **15%** of the final grade.

Two writing assignments will also be given: a short essay accounting for **5%** of the grade and a more **in-depth research paper** which will account for **20%** of the grade.

If a student wishes to substitute a research project (usually a drawing or model) for the final exam, they may do so. All projects **must be approved** by the faculty member and must be submitted **prior** to the final examination. If a project is not completed by the exam date, the student will be expected to sit for the final exam.

EVALUATION:

A+	98-100	C+	78-79
A	94-97	C	74-77
A-	90-93	C-	70-73
B+	88-89	D+	68-69
B	84-87	D	64-67
B-	80-83	D-	60-63

Note: The minimum passing grade is a "**C**" (74-77%)

Note: Class **attendance is mandatory.** A student who is absent for more than ten percent (10%) of the scheduled class meetings will receive an "E" grade for the course.

YOUR ATTENTION IS CALLED TO THE EXPECTATIONS OF STUDENTS HERE AT HAMPTON UNIVERSITY TO HONOR THE "CODE OF CONDUCT" IN ALL ASPECTS OF LIFE, INCLUDING ALL CLASSROOM ACTIVITIES.

TEXTBOOKS:

Chinese Architecture
Laurence G. Liu

The Way of the Virtuous: the influence of Art and Philosophy on Chinese Garden Design
Hu Dongchu

Note: The readings will be used when developing quiz questions.

POP QUIZZES ON THE READINGS SHOULD BE EXPECTED!

VIDEOS:

Videos will be shown on Thursday evenings as per a schedule distributed at the beginning of the course. If you are unable to make any of these showings, the videos can be checked out over night from the instructor. All videos will need to be reviewed before the related exam, as questions on the exam may relate to information introduced in the video.

FIELD TRIPS:

Field trips to various museums in Norfolk and Washington D.C. have been planned to augment the lectures, texts and videos. The dates of these excursions will be outlined in the course schedule and attendance will be mandatory.

Students are required to review the related textbooks, articles, and videos on reserve prior to their discussion in class. Please note that the information found in these resources will not be directly discussed in class. Instead, they are to be used to create an information base when developing questions, debating various issues, or extracting archetypal concepts. Of course, if any questions or confusion develops from the material covered, they should be introduced during the class time for clarification.

DEPARTMENT OF ARCHITECTURE
HAMPTON UNIVERSITY

ARCHITECTURAL HISTORY ELECTIVE 430-01 **Spring 1999,, Time M 6:00-8:50**
TRADITIONAL CHINESE ARCHITECTURE **Instructor: Ted Sawruk**

COURSE OUTLINE

lecture Introduction: Guest Speaker (Chinese Political Expert)

lecture Meaning and Architecture
- Basic Philosophies
- The Jian
- Feng Shui

Building Design Typology and Construction
- Beams -in-tiers Structural System
- Column and Tie-beam Structural System
- Log Cabin-type Structural System
- Dou-gong Corbel Bracket, 7th C. B.C. - (Gong: Basic Unit of Measure)

Lecture Typical Houses
- Courtyard Residence
- "Chop-style Residence
- Cave-style Residence

City Planning
- Axial Planning
- Beijing
- The Great Wall: The Juyong Pass

Stupa to Pagoda
- The White Dagoba, Miaoying Temple, Beijing -1279
- Diamond Throne Pagoda,
- The Temple of Great Awakening, Beijing -1473
- The Buddha Fragrant Pavilion, Beijing

lecture Palaces and Imperial Gardens
- Forbidden City
  - Tiananmen (Gate of Heavenly Peace), 1417, 1651
  - Taihedian (Hall of Supreme Harmony)
  - Zhognhedian (Hall of Central Harmony)
  - Baohedian (Hall of Preserved Harmony)
  - Qianginggong (Palace of Celestial Purity)
  - Jiaotaidian (Hall of Celestial and Terrestrial Union)
  - Kunninggong (Palace of Terrestrial Tranquillity)
- Yiheyuan - Summer Palace
  - Qingyanfang (Boat for Pure Banquets)

lecture Religious and Sacred Centers
- Tiantan (The Temple of Heaven)
  - Huanqiu (Circular Mound)
  - Huangqiongyu (Imperial Heavenly Vault)
  - Qiniandian (Hall of Prayer for Good Harvest)
  - Zhaigong (Abstinence Palace)
- Yonghegong Lamasery
- Temple of Benevolence, Xi'an
  - Great Goose Pagoda
- Niujie Street Mosque, Beijing
  - Hall of Worship

lecture Tombs Architecture

    - Tomb
    - Memorial Archway and Sacred Way
    - Stele Pavilion
    - Lingxing Gate
  - Changping Tomb
    - Ling'en Hall
    - Shisanling Mausolea
    - Stele Tower
  - Dingling Tomb
  - Qin Ling Terra-Cotta Worriers

lecture Foreign and Classical Interventions of the 20's and 30's

  - Shanghai
    - The Bund
  - Sun-Yet sen's House
  - Sun-yet Sen's Mausoleum

lecture Revolutionary Architecture

  - Tiananmen Square -October 1, 1949
  - 10 Commemorative Projects
    - Great Hall of the People
    - Museum of Chinese Revolution
    - Museum of Chinese History
    - Telegraph Office
    - Nationalities Cultural Palace
    - The National Art Gallery
    - Military Museum
    - Beijing Exhibition Center
    - National Library of China
  - Peace Hotel
  - Monument to the Peoples Heroes
  - Chairman Moe Zedong Memorial Hall (Mausoleum)

lecture Contemporary

  - Beijing
    - Olympic Sports Center
    - Bank of China
  - Hong Kong
    - Hong Kong Bank
    - The Peak Competition
    - Hong Kong Airport
  - Shanghai
    - Portman Hotel
    - Hyatt Hotel
    - National Museum
    - Opera House
    - High-rise District